THE MISSIONARY HERALD

Pacific School of Religion Berkeley, Calif.

AN EASTER DAWNING IN THE DESERT

Vol. CXXII APRIL, 1926 *Number 4*

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

Directory of the Congregational Foreign Missionary Boards Co-operating in the Publication of the *Missionary Herald*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

President
Rockwell Harmon Potter, D.D.

Vice-President
Kenyon L. Butterfield, LL.D.

Chairman Prudential Committee
Shepherd Knapp, D.D.

PRUDENTIAL COMMITTEE

Term Expiring 1926
Shepherd Knapp, D.D.
Mr. Charles S. Bates
Arthur H. Bradford, D.D.
Mr. Charles S. Olcott

Term Expiring 1927
Mr. Arthur H. Wellman
Mr. Frank B. Towne
Ashley D. Leavitt, D.D.
Rev. George W. Owen

Term Expiring 1928
Mr. John L. Grandin
Mr. Franklin Warner
Rev. Carl M. Gates
Austin Rice, D.D.

EXECUTIVE OFFICERS

FOREIGN DEPARTMENT

James L. Barton, D.D., LL.D., *Secretary*
William E. Strong, D.D., *Secretary*
Rev. Ernest W. Riggs, *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

HOME DEPARTMENT

Cornelius H. Patton, D.D., *Secretary*
D. Brewer Eddy, D.D., *Associate Secretary*
Rev. Charles Ernest White, *Assistant Secretary*

TREASURY DEPARTMENT

Frederick A. Gaskins, *Treasurer*
Harold B. Belcher, *Assistant Treasurer*
Earle E. Willard, *Assistant*

EDITORIAL DEPARTMENT

Enoch F. Bell, D.D., *Secretary*
Florence S. Fuller, *Assistant Editor*

PUBLISHING AND PURCHASING DEPARTMENT

Harvey L. Meeken, *Agent*

WOMAN'S BOARD OF MISSIONS

Office: 508 Congregational House, Boston, Mass.

President
Mrs. Franklin Warner

Foreign Secretary
Miss Mabel E. Emerson

Home Secretary
Miss Helen B. Calder

Editorial Secretary
Miss Anne L. Buckley

Secretaries of Young People's Work
Miss Ruth Isabel Seabury
Miss Agnes S. Kelsey

Associate Secretaries
Mrs. Theodore S. Lee
Mrs. W. L. Carver

Treasurer
Mrs. Frank Gaylord Cook

Assistant Treasurer
Miss S. Emma Keith

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Office: 19 South La Salle Street, Chicago, Ill.

President
Mrs. James H. Moore

Secretary of Children's Work
Miss Mary Lamberton

Librarian
Mrs. Joseph D. Wallace

Foreign Secretary
Mrs. L. O. Lee

Assistant Foreign Secretary
Miss Mary J. Parkin

Secretary of Young People's Work
Mrs. Paul F. Doescher

Treasurer
Miss Elizabeth J. Hurlbut

Home Secretary

Secretary of Literature
Miss Annie E. Nourse

Field Worker
Mrs. Lydia Lord Davis

Assistant Treasurer
Miss Margaret Lyman

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Office: 411 Phelan Building, 760 Market Street, San Francisco, Cal.

President
Mrs. R. C. Kirkwood

Vice-President
Mrs. E. A. Evans

Executive Secretary
Rev. Helen Street Ranney

Foreign Secretary
Mrs. George W. Hinman

Candidate Secretary
Dr. Susan Tallmon Sargent

Treasurer
Mrs. W. C. Blasdale

Thank-Offering Secretary
Mrs. W. J. Minchin

Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year | Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass. | Ten Cents per Copy

Vol. CXXII | APRIL, 1926 | No. 4

EDITOR'S FOREWORD

AN evangelistic note is struck in this Easter number. It is inspired by our Lenten meditations and experiences. Not that the *Herald* fails to breathe regularly the real religious spirit behind world-wide missions. Every issue of the *Herald* should throb with the life of the Risen One, even though actual religious expression may not always be in order. In this Easter number, however, we appeal for evangelism.

Our chief reason for going into service over seas is to share with everybody there the Gospel of our crucified and victorious Saviour. What are churches, schools, colleges, hospitals, community centers, printing establishments, and the like, if not agencies through which this Gospel is effectively preached and lived? Evangelism, in the best and broadest sense of the term, is what we exist for; all else is but a means to an end.

We may make nothing more than a geographical distinction in our Kingdom horizons; we may call the problem but one; the work one; humanity one; we may wish for a better name than "Foreign Missions"; we may strive to decrease as foreigners in order that the nationals may increase; we may exalt the leadership of the native Church; we may take the most modern view possible of this great world enterprise: yet, so long as any heart or home is without the ideals and spirit of Jesus, we shall continue to feel the urge of world evangelism. "How shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

So may new hope and new purpose spring up within us as we remember Jesus Christ in this Easter number, and think of the peoples for whom He died and rose again; multitudes there, as here, who as yet have little or no knowledge of Him.

We need not call attention to any particular articles in the April number. Why not read them all? The *Herald* is so devised that it can be read at a sitting.

CONTENTS

FRONTISPIECE. "The Women at the Tomb"—represented by the Athens School Girls 122

EDITORIAL 123

CONTRIBUTED ARTICLES

The World Task and the Local Church. By Hugh Gordon Ross 126

Protestants of Islam 127

An Easter in China's Villages. *Ills.* By Esther Moody Loos 128

An Easter Sunday in South India. By Ruth P. White 132

The Story of Francisco Gandara. *Ills.* By Rev. A. C. Wright 133

New York and Ceylon Commune Together. By Grace Vining 135

Jehovah Jireh. *Ills.* By George W. Shepherd 136

A Hindu's Conversion. *Ills.* By K. Appasamy 137

Kavosa. *Ills.* By Lauretta Dibble 139

Something New in Missionary Experience. By Rev. C. C. Fuller 149

Preaching Points in Umbundu. By Rev. W. C. Bell 163

PICTORIAL INSERT 141–148

WORLD WINDOW 124

APPORTIONMENT RECEIPTS 149

SO OUR MISSIONARIES WRITE 150

THE HOME BASE 155

METHODS AND PROGRAMS 158

MISSION NEWS 160

MISSIONARY PERSONALIA 162

EASTER IN ATHENS

Students of the American College, Athens, presenting the scene of the "Women at the Tomb."

The central figure is Naomi, an Armenian girl who was formerly a pupil at the American Collegiate Institute at Smyrna.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

Editor-in-Chief, ENOCH FRYE BELL, D.D.

Associate Editors

FLORENCE S. FULLER, *A. B. C. F. M.*
ANNE L. BUCKLEY, *W. B. M.*
ELEANOR H. HINMAN, *W. E. M. I.*
MRS. E. R. WAGNER, *W. B. M. P.*

THE MISSIONARY PASSION

HERE and there men act as though our Leader had left the field, or that what He did nineteen hundred years ago ended His part of it, and that the rest is our overwhelming task with Him away and not caring. Is the Gospel of a Living Christ a new Gospel in our generation? Does the motive which moved the missionary heroes of the early days — the constraining love of Christ — seem too personal, too intimate, for a highly organized Christianity? Would the effort once again to fan into flame the missionary passion serve a purpose which the cultivation of a missionary intelligence and a missionary conscience leaves incomplete?

Frankly, "out of the depths," and out of the buffetings of the cross currents of modern experience, many in America are crying unto Him — this Living Lord. They believe that "there is no other name." They discredit no organization, they decry no program, they would honor and arouse the Church; but just now, with breaking hearts, they are asking for the vision of Him — the Christ who Lives. They believe in the throb as well as in the science of missions. They urge for themselves and for others that the warmth of a fervent spirit may go with the cool thinking of a clear brain.

Frank Mason North, D.D.,
International Review of Missions,
January, 1926.

THE WORLD WINDOW

By C. H. P.

A World Call to the Church

A great convention has been held in London, called by the Church of England, to consider four reports on "The World Call to the Church," from Africa, India, the Far East, and Moslem Lands. Every diocese in England, Wales, Scotland and Ireland was represented, there being three thousand delegates. Every one of the Free Churches was also represented. The immediate object, according to the *Christian Science Monitor*, which reports the convention, was to obtain five hundred new workers for foreign missions and to raise £250,000 a year.

Agriculture in Mexico

The Mexican Government opened three agricultural colleges January 1, as a part of its policy looking to improving the conditions of the peasant class. Fifteen teachers are being trained in American schools, each for a specialty, such as: fruit-growing, dairying, irrigation, dry-farming, and the like. Easy loans are offered to deserving farmers for the purchase of seeds, agricultural implements, and other essentials.

Recent Events in Turkey

The national assembly has adopted a new penal code based on the Italian system—The national museum at Constantinople is preparing an exhibit of Hittite hieroglyphics assembled by Halil Bey—An aëroplane school has been opened at St. Stephano—The British and Italian governments have decided to build embassy-houses at Angora—The government has established a monopoly on sugar—The government census shows 1,022,494 persons in Constantinople—577,270 men and 445,224 women; there are 192,157 Greeks, 70,097 Armenians, 58,893 Jews, and 672,333 Mohammedans—The government decides to charge eight-fold custom dues on goods imported from countries which have not yet signed a treaty with Turkey; representatives of United States, Spain, Great Britain, and Czechoslovakia file protests—An order has been issued to government schools to pay less attention to exhibits, demonstrations, receptions, and entertainments, and to attend strictly to business—The government forbids foreigners from engaging in small trades in Constantinople, including acting as chauffeurs—The Constantinople City Council is planning to open a hospital for children—The government forbids the use of spicy, flowery language in connection with public affairs—Old-time insurance regulations will be abolished, and the National Assembly is composing a document embodying the most modern laws for insurance companies—The Department of Education has signified its intention to employ forty foreign educators, and has asked Admiral Bristol, the American Commissioner, to secure six Americans for Turkish schools.

The Gandhi Way

Although Mahatma Gandhi is largely discredited as a political leader, his hold upon the religious veneration of the people of India continues. They are particularly impressed by his frequent and long-continued fasts. When some of his followers protested against his recent fast of seven days, he defended himself in this way: "The public will have to neglect my fasts and cease to worry about them. They are a part of my being. I can as well do without my eyes, for instance, as I can without fasts. What the eyes are for the outer world, fasts are for the inner. I may be wholly wrong. Then the world will be able to write an epitaph over my ashes, 'Well deserved, thou fool.' But for the time being my error, if it be one, must sustain me. Is it not better that I satisfy my conscience, though misguided, because not perfectly pure, than that I should listen to every voice, be it ever so friendly, but by no means infallible?"

Prophet Harris

The Laymen's Bulletin, the organ of the National Laymen's Movement in Great Britain and Ireland, tells of an African named Harris who, about ten years ago, went about the Gold Coast of Africa, preaching to the people. He wore a white robe, marked with black words on each breast. In one hand he carried a long wooden cross, and in the other a Bible, or sometimes a calabash, with water for baptizing his converts. His simple and brief message was: "There is but one true God. Fetishes are vain; to worship and fear them is a sin. Repent of your evil ways—witchcraft, adultery, thieving, and murder." Such was the power of his word that the people brought out their fetishes, burned them, or cast them into the water, and enrolled themselves as his disciples. He strictly charged them not to set up a new church, but to await the coming of the "white missionary of the Book."

Prophet Harris, as he came to be called, has disappeared. Some say that he is still alive somewhere in Africa; others say that he was put in prison and there died. Whence he came and whither he went is unknown. As government officials suspected some political design was hidden under a religious guise, they ordered the destruction of the churches and the dispersion of the congregations; but the people held together and for ten years waited

in hope of the Prophet's return. Roman Catholic priests tried in vain to win them over. Recently a Wesleyan missionary visited the region where these people live, and they saw in him the promised "white missionary of the Book." He tells of one little town that he reached at midnight, expecting to find it dark and silent. Instead of that, "a town *en fête* with a procession, songs, lanterns, awaiting our arrival. We were conducted by a hundred eager folks to the very long church, where we met six hundred people—members of this Harris Church. Amid intense silence, we were requested to accept this and eight other village churches. We asked them in our surprise to think carefully about such an undertaking and named our conditions of church discipline, but soon found that their decision was not hasty. Long ago they decided to hand over their church to the first Protestant missionary who should visit them."

Japanese Students Oppose Militarism

Among the students of Japan there has arisen strong opposition to the militaristic spirit. Formerly young men were eager to enter the schools for the training of officers, and applicants for admission were two or three times as many as could be accepted; now, the desired number is not easily found. Several months ago a meeting was held in the Waseda University for the formation of a society to promote interest in military affairs; but the students made such a disturbance that the speakers could not be heard. Recently orders were issued that military drill should be required in all schools of advanced grade. This has led the students of the Imperial University in Tokyo and those of several other institutions to make vigorous protests, and to hold meetings in which militarism has been denounced. Newspapers have discussed the question, some of them saying that the War Department is trying to throw off upon the Educational Department part of the expense of training soldiers and at the same time is securing employment for officers that have been discharged on account of the recent reduction in the size of the army. Some of the editors say military drill is required in American schools as preparation for the war that American papers assert must sooner or later be waged with Japan; therefore Japan, though hoping that no such conflict will arise, must not be found unprepared if it is thrust upon her.

"This Blather About Human Brotherhood"

Bishop Temple, in his recent book, quotes a chaplain who, during the latter days of the War, recorded as typical the utterance of an officer in some such terms as these: "What does this fellow Wilson want to butt in for with his beastly League of Nations?" (Here, in his excitement, the officer knocked his glass over.) "Oh, damn! Sorry, Padre. What I mean is, I can't stick all this blather about human brotherhood." The chaplain, as representing officially the Church of God, was supposed to feel shocked at hearing the word "Damn"; he was entitled to an apology; but it was not thought that he would expect an apology for blasphemy against the very heart of the Gospel which he was commissioned to preach. Christ is calling us today through all the circumstances of the time to make it quite clear that the purpose of God is world-fellowship. And He demands of many of us, first of all, conversion, because we have not yet been converted to this part of Christianity.

Glimpses

There are sixty thousand women in India working in underground mines.

The Scottish churches, by way of promoting union, are proposing to establish a weekly newspaper of a high grade, in which will be published the news of the churches of all denominations throughout Scotland and the happenings in the various mission fields.

Turkish women are now struggling with the household budget, and to help them, a course in home economics has been instituted in the Constantinople Woman's College.

For the first time Syrians throughout the world are engaged in our educational movement. They are organizing an effort to raise $150,000 for the American College in Beirut.

Dr. John Dewey of Columbia University, after returning from a visit to China, said, "Instead of carping at missionaries, we should remember that they have been almost the only ones in the past with a motive force strong enough to lead them to take an active interest in Chinese education."

The students of the Agricultural Department of Nanking Christian University have examined microscopically the spring and summer crops of silk-worm moths, amounting to 1,133,000 individuals, some of the moths being examined several times, in order to exclude all that were diseased or inferior. The percentage of disease was sixteen and a half.

Trib'bana Bir Bikram, the young Maharajah of Nepal, has lately bought for some two million dollars the fifty-three thousand slaves held by his subjects. In setting them free, he has put an end to slavery in his kingdom.

Miss Saunders of the Church Missionary Society reports that early last year four Buddhist nuns, one of them an abbess, entered the school for women in Canton, China. From a Bible-woman they had learned something of Christianity. Most of them had been in the convent from infancy. In November three of them received baptism.

It is said that two Chinese agitators recently so injured their throats by vociferous harangues against Christianity, that they had to go to a missionary hospital for free treatment!

THE WORLD TASK AND THE LOCAL CHURCH

BY HUGH GORDON ROSS

Dr. Ross, pastor of the First Congregational Church of Pittsfield, Mass., has furnished, at our request, an outline of an address that he has given with telling effect to groups of churches gathered to discuss our great enterprise at home and abroad.

IN his recently published Memoirs, Lord Grey, discussing various proposals looking to international peace, declares that he is inclined to give all of them his blessing; "for," says he, in an unforgettable sentence, *"indifference is the only state that is incompatible with hope."*

Let us take those words bodily out of his book and apply them to the local church. If there is to be hope—hope of progress and achievement and triumph—the indifference that is still upon many of our people like a thick cloud must increasingly be abolished and destroyed. How can this be done?

I

First, so far as the ministers are concerned, by restoring to one's preaching the atmosphere and the emphasis of the New Testament. There are, as everybody knows, two kinds of preaching: the kind that warms our hearts and the kind that leaves us cold; the kind that has Christian dynamic in it and the kind that has none; the kind that constantly strikes the distinctive New Testament notes and the kind that might just as well be delivered if the New Testament had never been written; the kind that sends men out of the church rejoicing in Him who loved them and loosed them from their sins in His own blood and the kind that permits men to remain indifferent to the missionary cause.

If the local church is the key to the missionary situation, the minister is the key to the spiritual atmosphere of the local church. Must we not accept a share of the blame for the indifference that exists? Must we not search our hearts and ask whether our preaching has been of the right kind, whether we have been wandering about, at the far circumference, instead of dwelling at the very heart of our most holy faith?

II

But the spiritual atmosphere is not everything. The Christian spirit of devotion to Jesus cannot function in a vacuum. In order that it may express itself, it must have definite facts and problems upon which to work. In other words, besides the loftiest kind of preaching, there must be, in every local church, an adequate educational program.

What will suit one church will perhaps not suit another, and we must each choose our own. The very best piece of constructive missionary education I ever saw was in Plymouth Church, Seattle. When I was minister there, the missionary committee—all the credit was due to them, none to me, or I would not speak of this—organized a number of mission study groups. A score of men and women in the church offered the use of their homes, and every Monday evening, for ten or twelve weeks, more than two hundred people, in companies of six or eight or ten, gathered for the study of the Kingdom of God. At the end of the season all the groups came together in the church, and gave some account of what had been accomplished, and our hearts glowed within us as we realized that something real and lasting had been achieved, for we were presenting to our Master well-informed minds as well as devoted hearts, and with that combination Jesus can do anything.

There is another and an easier, but no less fruitful method. During the last few years several splendid missionary biographies have been published. A new life of William Carey, one of the most illustrious names in the history of India, has appeared. Also a life of Robert Laws. Shortly after the death of Livingstone, the Free Church of Scotland established a mission on the banks of Lake Nyassa, in Central Africa, and Dr. Laws, in 1875, went out as the leader of the Livingstonia venture. He is there to this day, one of the noblest and most venerable figures on any mission field.

Why not determine to put such books as these into the hands of the young people in our homes? Why not read them aloud in the family circle, during the long winter evenings? Why not even let two or more families club together for the purchase of them, if, in some cases, the price should prove too high for a single household? It would be money and time well spent, and our own souls and the souls of our children would be moved to new wonder and worship as we learned of the great things done by men under the constraint of the love of Christ. There is not a home in the land that cannot follow this method, whether any other be practicable or not.

III

Here, in the renewing of our spirits and the fuller furnishing of our minds, will inevitably be found the solution of the financial problem. For, as we give ourselves in deepening devotion to our Lord, and learn increasingly of the history and the present tasks and troubles of His Kingdom, gifts from rich and poor, and from young and old, will

flow into His treasury in streams so lavish and abundant that God himself will hardly be able to receive them.

Let us, therefore, of the local churches be up and doing, realizing how great is our responsibility. Let us gather our people, or, if that be not possible, then at least our key people, around us, in the church itself or in some suitable home, and talk this matter over; and let us, there and then, highly resolve that we shall show increased devotion to that sublime cause to which the heroes and martyrs of the faith have given, and are now daily giving, the last full measure of devotion; until, by our united, continued, and untiring efforts, we shall have brought the whole round world under the dominion of that redeeming love that is in Christ Jesus our Lord.

PROTESTANTS OF ISLAM

This short, touching story of an incident in Turkey was recently sent to us. Such scenes as this are by no means uncommon in that awakening land.

WE came winding up the river trail, a little doubtful where we would camp that night, when suddenly we rounded a sharp turn, past a grand old sycamore tree which had fallen straight across the river, making a fine natural bridge, and came upon a low level plot dotted here and there with evergreens, and sloping gently to the water's edge.

An old man was busy throwing stones and small rocks from the river bed, but in the few moments during which we were busy unloading the horses and making camp, we hardly noticed him. Now that we were ready for the night, I strolled over to speak with him. He was a lumberman, clearing a channel, down which he might float his boards; and he and his men expected to camp that night in the same grove. I fear we were not pleased—and yet, the forest was free.

That evening, after supper, I again wandered over to where he was sitting before his camp fire. One by one the young men, who had been working all day in the icy water, came in, hung up their clothes before the fire, and, with grave respect, greeted their leader. He was not only their employer in this work, it seems, but their religious leader as well, belonging to a sect of devout Moslems who call themselves "the Protestants of Islam."

It was indeed touching and inspiring to note the love and homage these sturdy young woodsmen paid to him, and the tender and solicitous care he had for them. Anxiously he asked if any had been hurt during the day; repeatedly he warned them to be careful, that no one be injured; and gently chided one or two who, in their eagerness to further the work of the day, had taken unnecessary risks. It were better, he said, that the lumber should be lost than that one of his men should be harmed.

Satisfied that no accidents had occurred during the day, he turned again and repeated his welcome to me, and offered the usual hot drink. We sat long before the fire that night. These young men had been searching eagerly to know the Father. They knew that the God of power, exacting stern obedience, had not satisfied the longings of their souls; they knew that they had not found the comfort that they needed, during these dread times, in Islam, though they had bowed in strict obedience before the God who demanded that. They likened Allah to fire, and yet were not satisfied with the heat of fire alone; they likened Him to water, but found small comfort in a cold power which gave no life.

Then I told them of the Christ: how the warmth of fire and the power of water were united in the love of Jesus. I told them of His love for us, and how He had died that we might live. They had spoken of the glorious things they had hoped for their land and its people; and then sadly admitted that there was not in the people the character to attain to such great prizes. And they confessed that Islam, as they knew it, could never inspire their people to attain such character. They hoped, they believed, that a return to the primitive religious faith of the early followers of the Prophet might satisfy the longings of their souls.

And then I told them again of the purity and courage, the devotion and the humble faith of Christ, and asked them if they knew any leader better than He. I gave them His greeting, "Come unto me, ye weary ones, and I will give you rest of soul."

We sat and talked long in the flickering light of the fire, and as I rose to leave they said, eagerly, "You will come and talk with us again next year, will you not?"

"Indeed I will, 'Allaha Usmarladuk'" (May God abide with you), I replied.

"'Gulegule, Selametle'" (Go happily on your way, go in peace), they called after me.

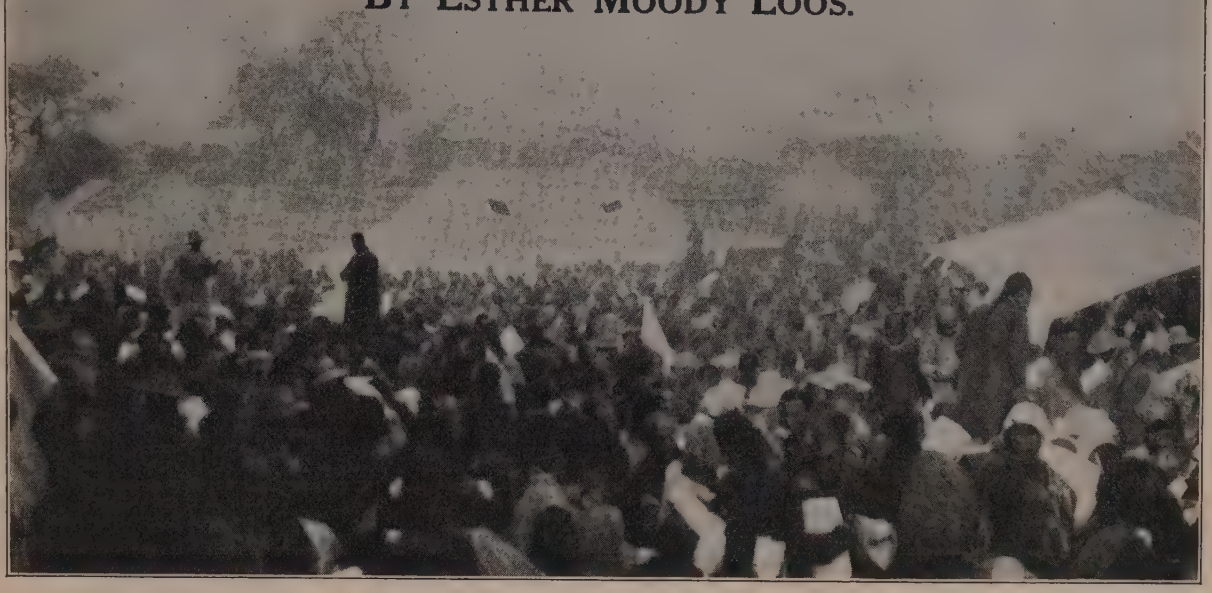
ONE OF HER VILLAGE AUDIENCES

This is a very unusual picture. Very few can get photographs of these country crowds. Note, too, how clear this is. Mrs. Loos is to be congratulated.

Some of the girls and boys hold Thousand-Character Primers. Thus is opening up for them and their parents a new world of helpful literature, including "The Farmer," a rural paper edited by a Chinese graduate of Oregon, Yale, and Cornell, and full of suggestions along lines of afforestation, seed-selection, pest-eradication, hygiene, citizenship news, songs, games—and new life in general.

AN EASTER IN CHINA'S VILLAGES.

BY ESTHER MOODY LOOS.



These experiences of a year ago are of rare freshness now. They could have been written yesterday. And how this racy account does lay upon our hearts China's virile though ignorant villagers—five millions of them alone in our Paotingfu field! Read the story; it will help you catch the significance of Easter. We leave the Americanisms in for flavor.

Mrs. Loos is the daughter of Mr. and Mrs. Ambert Moody of East Northfield, Mass., well known the world over in missionary circles, and the grandniece of Dwight L. Moody, the evangelist. She graduated from Wellesley College in 1920. Appointed by the American Board, she went to China, supported by the W. B. M., in 1922. She was married to Mr. George W. Loos, Jr., last summer. They are now at Nanking, in Ginling College.

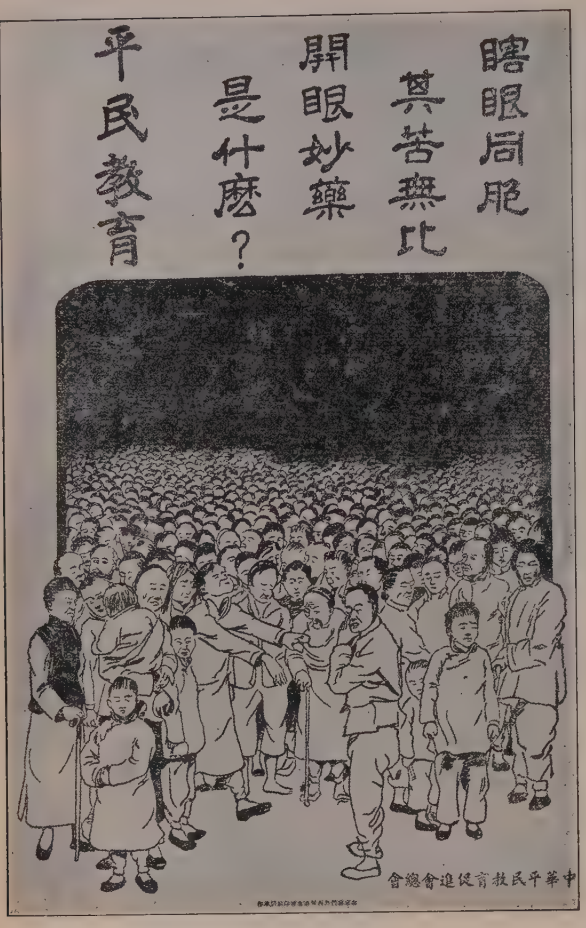
YESTERDAY Mrs. Sun, the Bible-woman, and I (clad in my Chinese clothes) started off for a ten-day trip. At noon we reached Hsin Hsing, where we stayed with the Liangs, a very poor Christian family. Not once from the time we arrived until night, did the huge crowd—the hugest I've encountered—leave. They jammed the room before we could put our things down, and there they stayed while we cleaned up. (I don't like this lack of privacy—it's most unpleasant; but it's one of the things we must often endure.)

When I talked to the people in the afternoon, the crowd couldn't all pack into the courtyard, so many had to sit on the roofs of the four buildings surrounding the yard. Never, never can I describe my feelings as I face such a crowd, most of whom have only the faintest idea what you mean if you start talking about God, and less if you mention prayer. Sometimes we only have an hour in a village, and you may never be there again. I assure you, you get down to essentials, and you don't find yourself giving any discourse on Predestination, for instance. If we "get over" the idea of a loving God, we are doing well.

Nine hundred women and girls in this village, and only two have been off to school. It's awful.

This morning we came on to another village, Ts'ao Chuang. Crowds here, too. I never before saw an Easter Service like the one which I have just been leading. Hundreds of crude country folks, practically all farmers; and thousands of children, with such unhappy faces—old beyond their years! And as those faces look up to you, you long to lead them to know Jesus of Nazareth, who can change their lives.

Only one day in that village, and the audience was already tired with meetings. What else would help to give them an idea of the joyful life Jesus came to bring? I decided on games; and what fun we had! The way they all brightened up—you'd hardly recognize them for the same children! Poor youngsters!—many had never before in all their lives known what the word play meant. Would that I could have taken about ten of them whose bright-



THOUSAND-CHARACTER POSTER

Text: "Our blind brothers; their suffering is incomparable. The wonderful medicine that opens their eyes, what is it? Mass Education."

ness was self-evident and given them a chance in school!

And there were old women playing, too—two of them so nearly blind they couldn't see the bean bag when it was thrown to them. But what difference did that make? They laughed until the tears ran down their cheeks. My, I got more of a kick out of seeing these poor people have such a good time than out of almost anything I have ever done. Another meeting this evening. A unique Easter, wouldn't you say?

But I must skip a few villages and hurry on to Fu Ts'ai. All the Christians from the surrounding villages had been waiting for us all the morning; and such a welcome as they gave us! I love a meeting like this, with a room full of Christians. There just is all the difference in the world between such a meeting and one with a non-Christian crowd. I can't help but have the feeling that they are my Christian brothers and sisters—a thrilling feeling in this far-off land, I assure you.

After the meeting some of the men said, "Oh, Mu Chiao Shih, please teach us some new hymns." Well, I did that little stunt for four solid hours without stopping. It was touching to see those husky farmers working their heads off over hymns for this length of time, and having the time of their lives over a thing we've always taken for granted. These will be the hymns they will sing constantly until Mr. or Mrs. Sun get there, months hence, to teach them some more. Don't mention beauty of music, of course, for there were as many tunes some of the time as there were people in the room; but speaking of happiness—I never saw people happier. I don't see how any one in America could have such a good time as I had that afternoon!

In the evening I watched a Thousand-Character Class. Mr. James Yen, who has degrees from Yale and several other colleges, had selected out of the 30,000 or more Chinese characters the thousand most commonly used ones. These he arranged in a very attractive set of text-books, called the "People's Thousand-Character Lessons." It is expected that if an average pupil gives from one to two hours a day for three months he can master the entire thousand characters. Mr. Yen and his associates have or-

The Mass Education Movement has proven a hopeful means of dispelling ignorance and building up a literate church membership; as a form of social service, it gives a splendid opportunity for those who have already learned to read to help their less fortunate brethren. Rev. Hugh W. Hubbard, who has had charge of this work, reports as follows:—

"This experiment at Paotingfu is the first rural campaign in Mass Education on a large scale in China. The results are significant.

"1. 5,600 students between the ages of nine and fifty-seven have been taught in classes; 943 have already been graduated with diplomas.

2. Friendly contacts have been established, with over 400 volunteer teachers, as well as many village elders and educators.

3. A type of community service has been discovered for the church, not too difficult or expensive, and immensely worthwhile.

4. A basis has been established for teaching Christian truths through literature to many formerly isolated by their illiteracy.

5. A valuable line of educational activity has been opened up where the church may pioneer in a new field, rather than compete with any existing schools.

6. Through One Thousand-Character Literature we can begin to mold public opinion in the country.

7. A demonstration has been made that illiteracy *can* be wiped out. Already government officials in the vicinity have started similar classes. Four county magistrates in this area are now conducting over 100 classes, in which are enrolled more than 2,000 students."

Photo by Mrs. Loos

SOME COUNTRY CHURCH MEMBERS

"I can't help but feel that they are my Christian brothers and sisters—a thrilling feeling in this far-off land"

Photo by Mrs. Loos

A THOUSAND-CHARACTER CLASS

Mr. Feng beats time, if nothing more. These boys are studying until 11 o'clock at night, after working all day in the fields.

ganized the Mass Education Movement, which seeks to enlist all illiterates in the "People's School," as they call the school which teaches the Thousand Characters. (You remember, 80 per cent of China's 400,000,000 people cannot read or write!) Already this movement has met with marked success. In a year and a half, for instance, Chefoo had celebrated three commencements, with a total number of nearly 4,000 graduates. The slogan was "To make Chefoo literate within five years." There have been similar campaigns in other cities also. Truly a most encouraging movement.

Seventy-five per cent of the population of China lives in the country. Don't forget, please, to pray for the nearly 5,000,000 people in our Paotingfu country field. They need you.

AN EASTER SUNDAY IN SOUTH INDIA

By RUTH P. WHITE

Easter is the same joyous occasion the world over, as Mrs. Emmons White of Aruppukottai, Madura,, testifies. We have saved her story of a year ago for our special Easter number this year. "Easter in any land is wonderful. Christ has arisen!"

"THE rain is over and gone"—yes, gone long ago. Gone, too, are the flowers and grass. The time of the singing of birds is past. They all went north for the spring over a month ago, leaving behind only the raucous voiced crows, and the green parrots that screech from the housetops. Everything is parched and dry except a few green plants about the bungalow that are watered every day. The barren red soil glistens in the glow of the setting sun. Here and there a palmyra tree, like an overgrown feather duster, thrusts its stiff green leaves into the very face of the sky.

Tomorrow is Easter Sunday. Can Easter in South India possibly thrill us as it does at home in the spring of the year, when even nature proclaims the risen Lord? Can we possibly stand it to awaken on the morrow to worship in a thatched church, where the air is heavy with the odor of perfumes and oil, instead of the beautifully cool, dimly lighted church at home? All night long we toss on our beds, trying vainly to find a cool spot. All night long the sound of firecrackers and the bang of cannon interrupt our sleep.

At 3.30 A.M. a gong sounds, almost under the window. We come out of a little doze to realize that it was the gong in the girls' school. By the hum of voices, we know that the girls are getting ready for four o'clock service. A loud rapping at the door. Yes, they have forgotten to get gasoline for the big light, so some one must go down to give it to them. Was it ever so hot anywhere before? We hastily slip on clothes, take our Tamil hymn book and Bible, and are at the door as the first bell rings for service.

Suddenly from out the darkness a little light appears; then another, and another. A long line of little candle lights winds down the path from the school to the church. The dark dresses of the girls and their dark faces so blend with the night; their bare feet are so noiseless that it is almost as if the candles were moving without bearers. The last little light disappears through the church door, where it is absorbed by the light within. We go, too.

Inside the church it is even hotter than it was in the bungalow. But it is Eastery. Festoons of jasmine flowers, making the air heavy with their perfume, hang looped from pillar to pillar in the church. Behind the pulpit hangs a box covered with green tissue paper. The words, "A JOYFUL EASTER," in English, have been cut in the paper by one of the older schoolboys, and are illumined by lights from behind. One of the school benches, a rather rickety, backless affair, has been placed just in front of the pulpit. Here the girls have placed their candles.

The Boarding School girls, in their neat dresses, sit in rows on the right. The boys sit at the left. Every head glistens with oil. Every face shines with joy. Just in front of the candle-lighted bench sit a motley crowd of village children. The older people come in till the church is crowded: women at the right, men at the left. Annammal brings in a little brass lamp, very much like the lamps of the ten virgins. It is filled with castor oil. Under the oil is a four-anna piece (about 8 cents), the widow's mite, a day's wage. Other women bring in candles or lamps, which they place on the bench.

The last bell peals out. A few late ones crowd into the room. Then all is hushed as the pastor announces the first hymn. Three hundred hearts and voices join in the "Alleluia." They sing it, perhaps, not with the same beauty of tone, but with more fervor than people at home. The service proceeds. Four little babies, darling little brown things, are brought up for baptism. Each baby wears bonnet and bootees knitted of bright-colored yarn. Each baby wears a long dress, perhaps for the first time.

The Boarding School children sing. Children's voices are beautiful the world over. The young men of the congregation sing truly native music, with the accompaniment of an Indian harmonium, and cymbals. The sonorous Tamil words of Scripture and sermon fill the church. Before the last word of the benediction has died away, a large

Concluded on page 165

THE STORY OF FRANCISCO GANDARA

By ALFRED C. WRIGHT

We always welcome the "Bible" stories of this veteran of the Way in Mexico.

HE was born in the southern part of the state of Zacatecas, in Mexico, a ranch district, miles from any railroad or large city, of a very fanatical Catholic family.

As a boy, he served the village priest as "monaguillo" (acolyte), and so was saturated with the ideas of that religion. Later, when fifteen or sixteen years of age, he became sacristan, and came into closer contact with the priest, becoming quite intimate with him. He received the munificent salary of one peso (50 cents) a month, but was quite satisfied with that, as he lived at home without expense.

As he brought out the big book, the missal, which the priest used every day in saying the mass, he became curious to read it. He asked the priest about it, and found that besides the prayers and litany and all that was used in the mass, it contained the Holy Scriptures. Although the rank and file of Mexican Catholics never see a Bible or know anything of its contents, they are imbued with a deep spirit of reverence for the Roman Catholic Holy Scriptures, which they are taught to believe are entirely distinct and very different from the Protestant Bible.

When he learned that the big book contained the Holy Scriptures, and that one column had the text in Latin, but the other in Spanish, which he could read, he was more interested than ever. He asked the priest where he could buy a copy, but was told that only the priests could have that book, and that the common people were prohibited to read it, for they could not understand its teachings; and even if he could buy it, the price was eighty pesos, more than he could earn in six years' service as sacristan; and he could only secure it in a big city, like Guadalajara, which he had never visited—three days' travel by horse from there.

A Group of Mexican Christian Workers

The Chapel in Which Gandara is Working

Building put up by the men of the church, with the help of some contributions from other churches in the state of Guadalajara.

THE FIRST READING

He asked the priest to lend him the book when he was not using it, but for a long time his request was refused. At length, however, his heart having been softened by the offer of five pesos of the well-earned salary of the youth, the priest consented to let him take it one day, after mass, but he was to bring it back before the early morning mass the next day; and he was especially instructed to let no one know that he had it. This was to be a profound secret between him and the priest.

After mass he took the bulky volume, wrapped it carefully in his blanket, so that no one could discover what it was, and carried it to the hills, away off to a deep, lonely canyon, and there he read and read all day, until it was too dark to read any more. Then he carried it to a place near his home, where there was a hole in the "adobe" wall, into which he thrust it, carefully covering it with the blanket. Then the boy went to the store and bought three candles at two cents apiece, and returned and read his precious book until the last of the candles burned out.

He was deeply moved by what he read, and to this day, twenty years later, he remembers distinctly

three texts which stand out clearly in his mind just as he saw them on that page, and which finally led to his conversion, and separation from the Roman Catholic Church. They are: "Cursed be the man that trusteth in man." Jer. 17:5; "Who can forgive sins but God only?" Mark 2:7; "God is a spirit; and they that worship him must worship him in spirit and in truth." John 4:24. He thought that he could understand those words, and he began to think that perhaps he saw the reason why the priests did not want the common people to read that book.

MOVING ON

After a time, finding the stipend of one peso a month rather limited for the full-grown man that he was getting to be, Francisco left the employ of the benevolent (?) priest and teacher of the religion of truth and love, learned the trade of saddler, married, and moved to another place, where there was a group of evangelical Christians. Here he learned that a Bible could be bought for less than eighty pesos, and by any one who wanted it. He secured one for a peso and a half, and so interested was he in reading it, that he sometimes spent the whole night in that way.

As he has a very retentive memory, he would repeat parts of it to his friends while working, and began to attend the evangelical services with considerable regularity, so that it was soon reported that he had become a Protestant.

FRANCISCO AND HIS FATHER

When his father heard that Francisco had become a Protestant, he left his ranch for the express purpose of bringing his son back to the fold of the Mother Church. Francisco was very respectful to his father, and tried to show him the errors of the Roman Catholic religion, and the truth of the evangelical way, but in vain. His father commanded, but Francisco told him that he would obey him in everything but this, which his conscience would not allow him to do. The father returned without carrying out his purpose, but later, instigated by the priest, sent word to Francisco that he was coming to kill him if he did not retract.

When he came, Francisco received him as cordially as he allowed, and told him that if he wanted to kill his own son, he would not lift his hand to defend himself; but he began to repeat Bible texts to him about the love of God, and the story of Abraham and his son, and the Prodigal Son, and at last the father left, still angry that his son would not retract, but evidently somewhat impressed by the truths he had heard.

Things went on this way for months. Francisco was not received as a member of the church for fear that his father might fulfill his threat to shoot him the day that he did, but he attended the services, and was considered a Christian by all.

"SPIRITUAL EXERCISES"

Once his father came to visit him, and on the pretext that his sister was sick, induced him to return to his home town to see his sister, the father staying with his family in the meantime. Francisco found his sister "much better," as she said, but apparently not having been ill at all; but she begged him to enter the "spiritual exercises" which were being conducted by the priest just at that time. In these *exercises* men—or women, but separately—enter certain departments, or cells, for nine days of meditation, prayer, and discipline. They may see no one from outside, their food is brought to them, and they gather in the chapel for services, led by the priest, for a couple of hours at morning, noon, and night, spending the rest of the time in their cells.

Francisco resisted; but he soon discovered that a plot had been laid against him, and that the men of the place proposed to force him to enter, will or nil. When he saw that reasoning would not convince them, he decided to leave in spite of them —but they had taken his horse. It was night by this time, and he searched the streets and houses until morning, but in vain.

The priest, who well knew what was going on, sent for him, and in some way they succeeded in getting him to go, when he was told that it was his father's orders that he be forced to enter the exercises. At last he told the priest that he would enter if convinced from the Holy Scriptures that he ought to do so.

THE PRIEST EXPOUNDS THE SECOND COMMANDMENT

After a long argument, in which the only thing which the priest could present him from the Bible which affected him was the commendation to children to obey their parents, but in which he made the priest confess that he was teaching the people many things contrary to the principles of the Bible, he finally agreed to enter if the priest would consent to preach to the penitents on the second commandment just as it is found in Exodus 20; tell them plainly that it is found in the authorized Roman Catholic Bible just as it is in the Protestant Bible, and explain to them that the images which they are accustomed to worship have no power whatever.

The priest agreed, kept his word, to the consternation of his hearers, scandalizing all the *faithful* who heard of it, and Francisco stayed his nine days in the *spiritual exercises*, and left more Christian and less Roman Catholic than before. He went home resolved to join the evangelical church at the first opportunity, and has been one of its most active and faithful members ever since. His father did not lift his hand to prevent it, but, on the contrary, has gradually accepted his son's beliefs; and recently, when very ill and expecting death at any moment, when his daughter begged him to let her call the priest to prepare him for death, replied: "I have already confessed to God, and do not need to confess to such a man as he. I refuse to see the priest. Let my son read to me from the Bible."

NEW YORK AND CEYLON COMMUNE TOGETHER

A New York suburb and a Ceylon village share the fellowship of the same Communion Sunday.

The three congregations which are united in what is known as the Westchester Church, at White Plains, N. Y., observe once a year a union communion service. The church's fellowship is enriched by making it a real and special fellowship, encircling the world through the members of the church who are away from home in service overseas and in home mission fields. Letters of greeting from the pastors are sent in ample time to reach those who are in Ceylon, China, India, North Dakota, so that on the same day these also may join in the spirit and worship of this special service. The absent members, using the same program of hymns and Scripture, share—each in his or her own place—the spiritual fellowship girdling the world.

The following letter from Miss Grace Vining (B.) of Ceylon, who is supported by the church school gifts, was written to her fellow church members to tell them how she, their youngest missionary, observed the day.

THANK you all for your Union Communion greetings and loving thoughts of us far-away ones which they represent. If I may tell you about the unique way I spent that special Sunday this year, you will realize your greetings meant much to others also besides myself, and that I was happier than ever before in sharing our world fellowship.

I had agreed to go on a four-day evangelistic trip with a dozen of our Tamil church women, starting the Thursday before the Union Communion Sunday. We went by bus, with one man assistant and two cooks, down into part of the real interior of this little Jaffna peninsula, remote from "civilization." Our headquarters were taken up in a compound belonging to the churches of our mission. We slept in an unusually good building formerly used for a school, and now the meeting-place of the small local congregation of Christians. From here as a base, we went out to other places on each of the four days.

It is a district as yet scarcely touched by Christianity, although a small amount of educational and evangelistic work is being carried on there by a catechist and schoolmaster and their Christian families. On the sand-dunes, two miles in from the sea, live many communities of simple fisher-folk in their mud and thatch huts, cherishing the most animistic form of religion I've yet seen.

This, then, is the setting of our Union Communion Sunday. Now picture a handful of Christians—only fourteen humble men and women in addition to our own "twelve apostles," and a few children—gathered in our headquarters' room that morning. I spoke in English through a struggling interpreter, that I might have no limitations in my message to these fellow church members. As I was preparing for the service, it occurred to me to open your letter of greetings then and share it with them.

My plan being to speak on three means by which we might be sure of getting and keeping the love spirit in our hearts, I had chosen as my Scripture 1 John 4:7–21; so what a beautiful thing it was to find you had chosen 1 Corinthians, 13! As I had the privilege of choosing and playing on my folding organ a couple of hymns also, I looked in our Tamil book of hymns and lyrics for vernacular translations of those you would be singing at home, but could not find "Go, Labor On," "From Every Stormy Wind," or "O Jesus, I Have Promised." So I selected as the best substitutes I could find, "Take My Life and Let It Be" and "Blest Be the Tie That Binds."

Then, in closing my talk, under the heading of service and fellowship, I explained to them about you and the significance of that very day which I was spending with them. I tried to convey the sense of our wonderful world fellowship, and thought it so happy a link that I could tell them that their own Mr. Ariam Williams had been your speaker the previous year. I read them certain sentences from your letter, for I felt that to them as well as to me you had written: *"A personal message of love to you is going forth over land and sea and our prayers for you and your work are ascending to the Father whose eye is upon us all"*; and to them also: *"As you read these words, may the spiritual clasp of our hand in yours be true and strong in the Lord."* I promised them I would be writing you about them, and I asked them to remember you in their prayers henceforth, as you would them. Then your last sentence made a fitting close: *"As we . . . meditate and pray, let us give ourselves again to the Master, that during the coming year He may find in us true messengers of His Gospel."*

And so, my dear home people, your loving prayers will strengthen mutual interest and international good will, and I ask you to remember these communities in your times of spiritual communion. Then, also, in this very personal way I ask you to continue your support of me, praying God to help me to live the Christian life of love wherever I am. For I feel more strongly ever since that trip that it is living the radiant Christian life of compelling attractiveness from day to day in the common as-

sociations, wherever one's lot is cast, that tells most in winning others to Christ. That is what you and I must do, each in his own place. How I longed to stay there in those wilderness villages, living right among the people, to see if God might not through the daily example of even one more Christian life, however ordinary, speak far more plainly to these children of His than He could in just a brief contact such as our short visit, or, indeed, in the few hours' stay of any mission touring party.

JEHOVAH JIREH

By GEORGE W. SHEPHERD

Mr. Shepherd of our Shaowu Mission, now on furlough, is holding his hearers with interesting missionary tales. The story that follows is only one of many.

Mr. Shepherd was born in Maoriland in the Southern Pacific and received his education in New Zealand. Mrs. Shepherd is a graduate of the University of Michigan, and of the Medical School of that institution. Both were found in China by the Board, and both have "made good."

SEATED at a wedding feast last spring, Mr. Yang, an influential man in our Ki Kou community, said, "I am in difficulty, as I have been elected by the people of Ki Kou as the man who this year must Yien Shen (feast the gods). It is our custom each spring to arrange a feast and gala day for the venerable gods of our fathers, in order that we shall be sure of their bountiful blessing upon the year that is opening before us. It will be difficult for a Christian to promote such a festival, and, on the other hand, how may he refuse to serve the community in which his family has resided for some fifty-seven generations?"

MR. SHEPHERD

Like a flash I said, "Let us Yien Chen Shen. That is, we shall spend the same amount of money, make the same preparations, and invite the same leaders of the community, merely changing our festival to a Feast of Jehovah."

That day, in company with a group of Chinese Christian friends, I walked twenty miles to the home of Mr. Yang, and found that his baronial hall had been decorated as usual, with the customary red and green streamers, which out here is the announcement that something unusual is being planned. The walls were tastefully covered with the wisdom of the sages, and some appropriate quotations from Christian literature stood out rather prominently. In the place of the customary images, Mr. Yang had ordered his servants to move a table, which was now covered with red felt, and upon which red candles were already lighted.

The guests were already arriving, and soon the Christian leaders had a two-hour program under way. Those who spoke frequently referred to the "Blessing of Jehovah, which maketh rich and addeth no sorrow"; and toward the close of the service we could see that Mr. Yang's face beamed with joy.

The entire company sat down to a sumptuous feast, and the guests were loud in their praises of this Christian celebration of one of the oldest feasts of their nation. Mr. Yang proudly announced that he now wished to do something for the Kingdom of God, and asked if we would be willing to inspect a hill of lumber which he would like to offer as the first gift toward the permanent endowment of the church that had recently been organized in a neighboring village. You may be sure that the leaders present soon had the deeds to that hill carefully written, signed and stamped, and now they repose in the little church locker as a memorial to this unique experience, and as the forerunner of a real Chinese church.

A HINDU'S CONVERSION

By K. APPASAMY

K. Appasamy

When a Hindu becomes a follower of Christ he "steps down"; that is, he becomes an equal of the lower caste peoples who are already Christians. Accepting Christianity causes other drastic adjustments. We read here of some of them, as Mr. Appasamy tells of the conversion of his father, now an honored Christian pastor in South India.

The writer, Kirubaldoss Appasamy, was born in Palamcotta, in the extreme south of India. He has received his education in mission schools and colleges on the field, in the University of Pittsburgh, Hartford Theological Seminary, and Boston University. Like many other Christians from India in this country, he is proving his mettle in his effort to support himself. The Board is using him, as opportunity offers, in meeting the demand for speakers.

MY father was a devout follower of the god Siva. Holy ashes were always on his forehead. Round his neck he wore a chaplet of sacred beads; and his lips were ever muttering the six mystic letters which form the name of a Hindu god. His mother used to attend the shrines of Siva and Vishnu on all the red-letter days of the Hindu Calendar.

The mind of a Hindu, while contemplating the greatness and goodness of God, shows also a faith in the lower deities (like the terrible Goddess Kali). My father's parents were no exception to the rule. The whole family used to make monthly pilgrimages to various shrines, take a bath, adorn themselves with holy ashes, go around the altar of the idol three times, offering their sacrifices of rice, fruits, and cocoanut, and then take away the offerings and eat them as a meal that has been sanctified.

Though no definite religious instruction is given to Hindu children, they attend readings of the Vedas and other sacred books, and attend musical expositions of various devout Hindus. Such was the only instruction my father had in his youth.

He was a devout Hindu and thought highly of Hindu moral philosophy. Early in life, during his grade school days, he took a dislike to Christianity, because most of the Christians in his town were from the lower castes, and Christianity, as he thought, had not improved their personal cleanliness any.

An odious name has been attached to Christianity. A Hindu usually describes a conversion as a "stepping down" to Christianity, because it means to become an equal of the lower caste people who are already Christians. Missionaries defend their converting so many more of the lower castes than the upper castes, by saying that the lower castes were in real need of uplifting.

When Mr. Appasamy's course was finished in the local grade school, he made up his mind to join the English High School at Sawyerpuram. His mother was very reluctant to send him to that institution, as she feared he might be enticed by missionaries into the Christian faith. On promising to be on his guard, she allowed him to go. Here he came in contact with Mr. H. A. Krishna Pillai, the Tamil pundit of the high school, a genuine and sincere man, and a fervent lover of Christ. This pundit lived an exemplary Christian life, and out of a heart overflowing with love for Christ, influenced all those whom he came in contact with.

Mr. Appasamy found that he would need some coaching in Tamil grammar, and Mr. Krishna Pillai promised to help him if, in return, the pupil would listen to his presentation of Christianity. Even if the presentation of Christianity did not appeal to him, the fact that men of high moral and mental

Dewan Bahadur A. S. Appasamy

qualities like Krishna Pillai should have become Christians influenced him to a favorable view of the new faith.

KALI, THE TERRIBLE GODDESS

While in Sawyerpuram he saw the futility of Hindu rites in worship and gradually dropped them. He went to Madras to finish his High School course, and there came in contact with Brahmo Somaj (a reformed sect of Hinduism). He read deeply into various religions, and attended discussions and lectures; and was beginning to see Christianity was a better religion than the faith of his fathers. He expressed in a letter to his father, that he was becoming convinced that there was only one God and that it was sinful to worship Him in the form of idols.

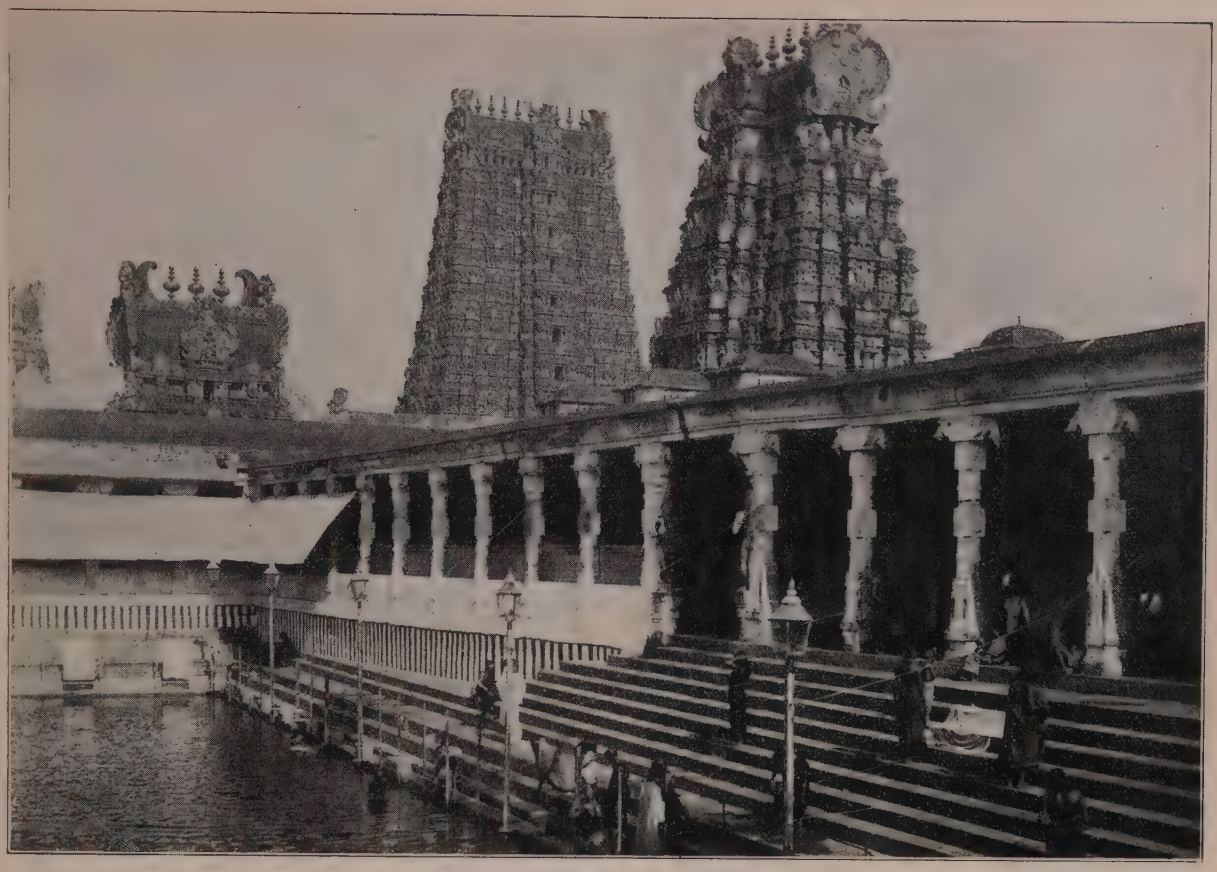
His father became alarmed that this might eventually lead him to Christianity, and came in hot haste to Madras (a distance of 500 miles, most of which was traversed by bullock cart) and took him back home. The last lap of the journey home was done in the midst of rain and flood; soaked to the skin, they reached home. The drenching he received was followed by pneumonia, and he was at death's door. He prayed fervently that he be shown some light, and if die he must, he wanted to die with peace and serenity, and with a full knowledge of salvation. Probably his turning towards Christianity was during this physical crisis.

When my father became well he went to Palamcotta. His father made him promise that he would not become a Christian nor marry without first getting his approval. At Palamcotta he came in contact with a young man who was also religiously discontented. They studied, and compared Hinduism and Christianity in all its aspects, and were finally convinced that Jesus Christ was indeed the incarnation of God, and the only way of salvation was through Him. When they were so convinced, fearing opposition from relatives, they went to Madras, and from there wrote to their parents of their determination to become Christians. His father tried to dissuade by letters, as well as through letters to his friends, who came and tried to turn my father back. Nothing altered his determination, however. On July 15, 1871, he and his friend were baptized at Zion Church in Madras.

The aftermath of a conversion is a hard period. Taking up the Cross and following the Master is literally true. There have been cases where parents have poisoned the food of their children who have become Christians, thinking it is better to see them dead, rather than see them as apostates and renegades. Converts, specially of the gentler sex, are very often kidnapped and kept in confinement under plea of insanity. Even when none of these extreme measures are resorted to, there is a social ostracism. The new convert has to set about making a new set of friends, and to try his level best to get as friendly a footing as he can with his relatives. I wonder if such an opposition existed here, how many would become Christians?

It was years before my father's parents became reconciled to his adoption of the new faith. But later, two other members of his family became Christians. His life has been abundantly blessed. He practiced law for about twenty-five years, and since his retirement he has been devoting his life as a lay worker to evangelistic work, and to Christian literary effort. He is president of the Indian Missionary Society, an indigenous missionary movement from the native church, which has progressed remarkably well. All of his children have been through college and have various degrees. One of his sons studied in Cambridge and London and is now a city civil judge in Madras. Two of his sons are graduates of our Hartford Theological Seminary, Hartford, Conn. One of these, A. J. Appasamy, wrote "The Message of Sadhu Sundar Singh" in collaboration with Canon Streeter, while studying for his Doctorate of Philosophy in Oxford. He is now the Literary Editor of the Christian Literature Society at Madras. The other is the writer of this article.

WITH THE COUNTRY CART, SOUTH INDIA



IN THE SIVAITE TEMPLE, MADURA

KAVOSA

BY LAURETTA DIBBLE, WEST AFRICA

THERE was a tiny Christian home in a heathen African village in which dwelt Father, Mother, ten-year-old Kavosa, seven-year-old Chickola, and dear little four-year-old Julia. Father had recently come to this village with his little family, that he might tell the people who lived there about the dear Heavenly Father and his Son, Jesus Christ. But, like many people mentioned in the Bible, sin had hardened their hearts and they had not yet begun to believe the things which Father told them.

One day Father was taken very, very ill and Mother looked so worried. Little lame Kavosa crept up to his mother and begged her to tell him why she looked so sad. Mother said: "Dear child, Father is very, very ill. It is a great distance to the mission where the doctor is, and I am afraid Father cannot be taken there. You know, dear, there are no Christians in this village, and the people wish me to call in the witch-doctor, but I know he would only do wicked things and not help Father at all."

"Oh, Mother!" cried Kavosa, "let me go to the mission to fetch the doctor for Father! I am sure he would come if he only knew Father was so ill." "Dear child, it would be quite impossible for you to go. It would take many days for one with two feet to get there, and Mother's son has only one. Then, too, dear, the road runs through the lion and leopard country, and even grown-up folks dare not go alone," his mother explained. Kavosa felt very badly and secretly cried a little. Oh, why did he not have two good feet, just as all the other boys did? He was sure he would not be afraid of the lions or leopards—no, indeed, he would not!

That night God called Father, so he went to live with Him; and two days later dear Mother was needed in Heaven, too, so she had to leave her little ones and go away. But before she left, she called little Kavosa to her and said: "Dear boy, my first child, listen well to what Mother is going to tell you. God, the dear Heavenly Father, has called Mother, and she must leave very soon, but remember, God will take care of you, so do not fear. You have always been a dear, good boy, and now Mother must ask you to promise to see that little Chickola and tiny Julia never forget they are children of Christian parents, and that Father and Mother wished them to be Christians, too. Our children must never follow the wicked customs of those who do not be-

A Witch Doctor

lieve in Christ. Your uncle will take you boys, and perhaps little Julia, too, into his home; but remember at all times that God will take care of you." Gladly brave little Kavosa promised his mother that he would do the best he could, and shortly afterward Mother was with God.

Mother's brother came to claim the boys, as is the custom in Africa; but Julia was a little girl and not much wanted anywhere. Kavosa begged his uncle to take his little sister, too, but sternly his uncle commanded silence, and said: "The girl can stay here! Can she work in the field? Can she pound meal? Can she cook? No, she is too little. I do not want her!" Kavosa and Chickola, weeping bitterly, were led away to the distant village of their heathen uncle. And Julia? An old woman who had been helped by Father and Mother many times took her home with her.

Several years passed and little Kavosa had steadfastly refused to go to the native heathen beer-drinks and to worship the spirits, or to have anything to do with the witch-doctors. He had taught his little brother all he could remember about the Heavenly Father and Jesus. He had helped Chickola to be brave and strong when he was tempted to do wrong. But now Chickola was not listening as well as he had to the words of his brother, and poor Kavosa was beginning to worry for fear he could not keep his promise to his mother. What should he do? He asked himself this question many times a day. At last he determined to seek the mission of which he had heard his mother speak so often. He was sure there they would be able to tell him what to do. But the lions and the leopards—he must go through that dreadful country, and he could not go fast at all with only one foot and a stick. Then his mother's words came back to him, as they had so often during the past three years: "God will take care of you, do not fear."

He went to his uncle and asked permission to go. The uncle only grunted and reminded him of the wild animals which he might encounter on the way. But the brave, young heart was not daunted, and so the next morning he started off at dawn. When it was nearly night and he was so tired he could hardly walk any further, he came to a village, where he was received kindly. You know the Ovimbundu people are really very kind and hospitable; there are few who are like the children's cross uncle. The next night he slept in the woods at a traveler's camp, where the fires were kept burning brightly all night in order to keep the lions and leopards away. On the third day of his journey he came to a Christian village, and the people were very, very kind to him. They gave him food for the rest of the journey, and sent a strong boy along to carry it for him. How glad he was to see Christian people once more, and how glad he was to have company the rest of the way to the mission. That day the boys passed out of the lion and leopard country and they were no longer afraid to lie down when they grew weary trudging along under the burning hot sun. At the end of the fifth day they came to the mission. It did seem, indeed, like the haven of rest for weary folks Kavosa had heard it was. How kind and sympathetic the folks were there! The journey had been too hard for him and he was ill for some days, but the missionary lady tenderly nursed him back to health again.

A man was sent to the village to fetch Chickola, whom the cross old uncle gave up grudgingly. Both boys are now in school at the mission. Kavosa is learning to be a carpenter, and Chickola plans to be a teacher and preacher when he grows up. Both boys sing in the church choir, and Chickola's beautiful soprano voice rejoices every heart that hears it.

AN EASTER CALL

AS our readers know, the National Council at Washington, to save the Board from serious curtailment, authorized an undertaking to raise $200,000 by September 1, 1926, in addition to gifts under the Apportionment Plan and other regular giving.

The responsibility for the raising of this sum has been accepted by the Laymen's Advisory Committee (287 Fourth Avenue, New York), and the necessary organization has been set up in the various states, quotas suggested, and plans in general laid for a quiet but wide-sweeping appeal to individuals of vision and purpose.

The method of finance adopted is that made familiar in Woman's Boards' circles as Pledged Work. It is not unlike methods pushed by the American Board in times past, such as the Forward Movement, Station Plan, and Kingdom Investments. We call it now the "Project Method," and it is to apply to individuals rather than to churches.

Different projects ranging from $100 in value to $6,000 meet all kinds of needs, from apparatus for a gymnasium, books for a school library, and subsidies for Christian literature, to student scholarships, salaries of missionaries, and large grants-in-aid to colleges and universities. They cover the world, affecting all sorts and conditions of minds and men, and various lands and peoples.

For the American Board and Woman's Boards this special project campaign is of most crucial importance. If unsuccessful, it will spell serious curtailment in missionary plant, salaries, and subsidies—and, worst of all, in a great loss of morale, the world over.

In view of this, the *Missionary Herald* issues a call to prayer in behalf of this special effort, and of the peoples on the field for whom it is made.

As an aid to prayer, we are presenting in a pictorial way a few of those lands and peoples that will be especially helped by the success of this undertaking. With the aid of the imagination plus our purpose to apply the power of prayer, we should "warm to our task" together.

The quotations used are from Bosworth's *Christ in Every Day Life.*

SOME OF BULGARIA'S PROMISING PEASANTRY

The Bulgarian people somehow catch the imagination of Americans who know them. Virile, capable, they are bound to be heard from. Open to America's best, they appeal tremendously. Shall our helping hand be strengthened or weakened?

Pray that the people of Bulgaria may SPIRITUALLY experience the Christ they profess. They can now have a "truer, higher ideal of God than that which prevailed before Jesus lived Him out in terms of daily human life."

THE HUNGER OF GREECE PERSONIFIED

This Greek village girl, with her mute but plaintive appeal, stands for more than that vast multitude of Greeks (and Armenians) driven out of Turkey in Greece; she represents thousands upon thousands more of country people who have little or no chance to learn the Life.

The opening up of modern Greece to American influence is one of the marvels of our day. Shall we let the doors close?

Pray that this hungry soul and her people may have in full the educational advantages we possess because of our liberal institutions—and the Jesus of the Gospels. Let us recall that "Jesus set Himself to establish an order in which all mankind should have a fair chance at all good things."

WOMAN AND JAPAN'S FUTURE

This group of women factory hands is enjoying a play-day at old Nikko. Their employer evidently is wise and practical. Perhaps he is one of those Christian business men who, combining Christian spirit with good, economic sense, are pointing the way to the solution of Japan's great social problem. We are there to help. This is one of the lines open to our leadership. Is it forward with us, or not?

Pray for the success of every effort put forth for the salvation of Japan's industrial women. Pray that Japan may have more of the spirit of Him who makes "men see that the fundamental question is, how valuable is a man—as valuable as a sheep!"

AN AMERICAN LABORATORY IN AFRICA

The world presents no better field for Christian experiment than Africa. Here the power of the Gospel in human heart and life can best be noted, and here the training of head and hand can best be studied.

In regions like this the missionaries of the Cross have to build the whole structure of civilization, including the arts and trades. Now and then they discover a rare soul —a masterly mind and character, a personality of tremendous potency.

"We sometimes fail to feel the exultant joy we have reason to feel over the transformation of human society that Jesus is certainly producing."

Photo by William Bell

GALANGUE'S KRAAL, WEST AFRICA

Livingstone's heart is said to "work on for Africa." Does yours?

Maude Royden recently said, when referring to this field, that we cannot believe that Christ is too good for any part of the world. To her there is "no wisdom to solve the race problem—no way of regarding human beings that will satisfy us—but Christ's way."

Pray that the Board may not have to close any of its stations, to say nothing of an entire mission, in Africa.

"Religion, in the teaching of Jesus, is a neighborhood matter."

CHINESE STUDENTS, BLURRED A BIT, BUT BRIGHT

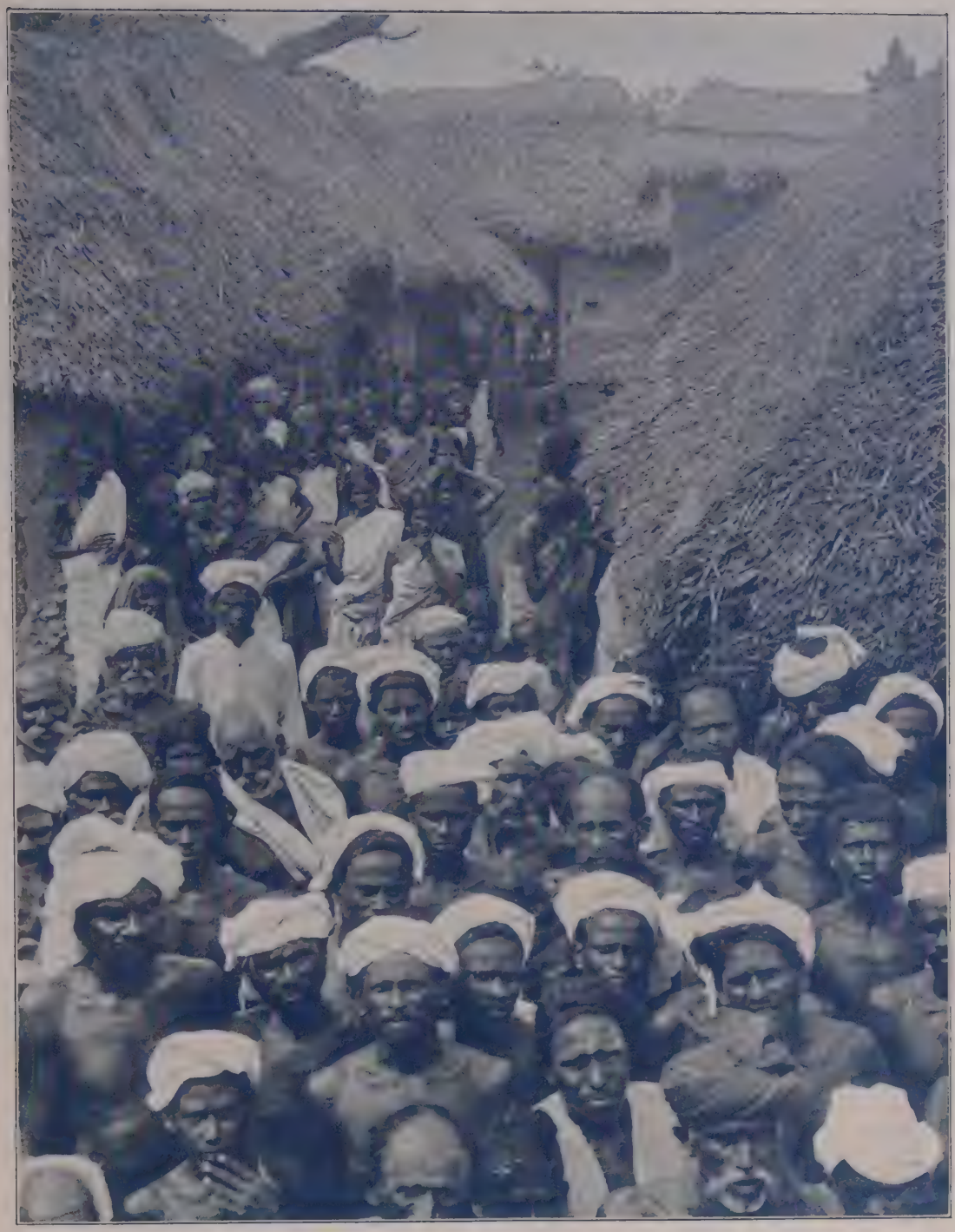
Some authority has said that "by virtue of its population, its history, its open-mindedness," China stands in the very forefront of attractions for the red-blooded American Christian. We would add, "by virtue of its nationalism and its students."

God grant that in these crucial days in China the Church of Christ may not weaken, but strengthen rather, its coöperating forces along all lines.

A CHINESE COUNTRY CROWD

Crowds here, crowds there, crowds everywhere in China—"the greatest mission field in all the world." And what must they mean to Christ!

And shall America send to them her machinery, movies and cigarettes, and not her Gospel? Can we fail to pray for a mighty awakening among the Christians in the United States to the duty of helping our Chinese brethren Christianize the mind and life of this great people?



A VILLAGE AUDIENCE IN INDIA

Stanley Jones is doubtless right when he asserts that "India is beginning to walk with the Christ of the Indian Road," and when he claims that all present-day reforms in that land—social, moral, religious—are "tending straight toward Christ and his thought." But neither he nor any other observer would have us believe that the masses of India—the countless millions of village India—know of the real Incarnate One, the Master of men, the Saviour from sin.

Pray for the institutions of India that are struggling to turn out trained Christian leaders for these peoples and races.

"Jesus went among the multitudes with his outbreaking sense of the presence of the Heavenly Father, longing to share it with them."

BAGOBO MEN AND THEIR MOUNTS IN MINDANAO

These "pagan highlanders" have ridden in to Davao to see the American Board doctor. Soon they will start back to the hills—where the Board has schools for them and their children.

There are scores of thousands like them in our Philippines field, including the fierce Moros, that are as yet unreached by the Gospel. Shall we ride further into the hills with them?

Pray for the mastery of Mindanao by Jesus Christ.

SOMETHING NEW IN MISSIONARY EXPERIENCES

By C. C. FULLER

Mr. Fuller of Rhodesia writes of some choice fellowship had with the Fairfield County (Conn.) churches pledged to an important undertaking in Africa.

MISSIONARIES meet with many surprises, and they are not confined to the foreign field. Some of them come along with the everyday work here at home, and they are not all pleasant ones by any means.

But the writer has had a most enjoyable surprise in finding a whole Association of Churches deeply interested in the same thing, and that not for home consumption. For more than a month it has been my privilege to work in Fairfield County, Conn., and in that time I have reached almost half of the total number of forty-six churches of that Association. I had, also, the pleasure of attending the fall meeting of the Association, and of speaking to representatives from practically every church, and without exception have found the pastors friendly and the people interested in opening up at once the great unoccupied field of the Board in Portuguese East Africa.

At first, I wondered at the general interest among so many people in a single field, but soon found that they had first become interested in C. Kamba Simango, who was born there, and in his charming and capable *fiancée*, who was born on the West Coast of Africa and educated in England.

Kamba Simango was one of the "Beira" Boys, who came to Mr. Bunker from the lower Sabi River, in 1905, and entered the school which had been opened with the help of teachers from Mt. Silinda. After the closing of the school by the Portuguese authorities, and the departure of Mr. and Mrs. Bunker for the United States, he was one of the eighteen boys who walked across Portuguese East Africa, 200 miles, to Mt. Silinda, to continue their education. About 1914 he came to this country, to Hampton University, graduated from there, then entered Teachers College at Columbia University, and remained until he secured another coveted diploma.

It was while he was at Teachers College that Mr. Simango visited many of the churches of the Fairfield County Association and won the hearts of the people. He was ordained in one of the churches of the Association, and visited other churches before leaving for Portugal to take up the study of the Portuguese language in Lisbon. He has mastered that language, the third foreign one he has learned, and goes out to begin work in his own land, among his own people, with the endorsement of the Minister of Education of Portugal on his Columbia

Concluded on page 165

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of February, 1926				For Calendar Year February 1, 1926 to February 28, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$26,693.00	$15,120.00	$11,573.00		$26,693.00	$15,120.00	$11,573.00	
W. B. M.	9,710.00	10,665.00		$955.00	9,710.00	10,665.00		$955.00
W. B. M. I.	21,791.00	21,273.00	518.00		21,791.00	21,273.00	518.00	
W. B. M. P.	999.00	5,482.00		4,483.00	999.00	5,482.00		4,483.00
C. E. S.	4,973.00	2,754.00	2,219.00		4,973.00	2,754.00	2,219.00	
C. C. B. S.	10,968.00	3,393.00	7,575.00		10,968.00	3,393.00	7,575.00	
C. H. M. S.	17,615.00	12,878.00	4,737.00		17,615.00	12,878.00	4,737.00	
A. M. A.	8,555.00	11,480.00		2,925.00	8,555.00	11,480.00		2,925.00
C. S. S. E. S.	2,402.00	2,306.00	96.00		2,402.00	2,306.00	96.00	
C. B. M. R.	6,468.00	1,874.00	4,594.00		6,468.00	1,874.00	4,594.00	
Annuity Fund	1,058.00	783.00	275.00		1,058.00	783.00	275.00	
Foundation								
Totals	$111,232.00	$88,008.00	$31,587.00	$8,363.00	$111,232.00	$88,008.00	$31,587.00	$8,363.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

SO OUR MISSIONARIES WRITE

Priscilla Holton (B.) Writes of the Sadness and Joy at Foochow, China

"Our Christmas music this year centered around the pageant called 'The Adoration of the Kings and Shepherds,' which we gave Christmas Monday afternoon, December 21. Toward the end of the last week of tedious rehearsing in a cold chapel, our spirits seemed dead enough. The shepherds lacked costumes; the kings pouted; the angels looked far from angelic, etc. But miracles happen in girls' boarding schools in China; for the next day one had happened. Love was born in our hearts, its light kindling our faces. All our memories this year—both of sorrow and of joy—are filled with new-born love.

"Just before the hour of the pageant itself, when the chapel was glorious with greens and soft candlelight; when Miss Ding, our exquisite 'Mary,' was kneeling in her place before the manger; when rows of eager parents sat waiting, news came from Dr. Dyer, confirming our fear that Phebe Beard, our beloved teacher and co-worker, would not last much longer. Back in their dressing rooms, the girls were waiting for a final word of encouragement. As I went to them, my heart was remembering the last two Christmases, when Phebe had been at the piano, to lead the girls with her spirit of peace and patience.

"Long ago I learned the futility of trying to keep things back from these Chinese students, who seem to have such penetrating keenness in understanding emotions. 'Our hearts are sad, I told them, because of Miss Beard's suffering; but because we are striving—all of us—to bring into our lives the spirit of Love, remembering her will gladden our sorrow and help us better to give to our guests the best we have to offer them.' Bless them! they did give—Love. It was the reflection of their spirit that shone out on the faces of the audience throughout the passing of the pageant.

"Two days later, at dusk, on December 23, when one star flamed in the Western sky, Phebe left, to find new life. When we paid our tribute to her at the school service next day, it was the spirit of Love that shone still on the faces of the students as they prepared wreaths and songs to honor her. Her special grades sang 'For All the Saints' in Chinese; and the older girls, 'O, Master, Let Me Walk With Thee.' So sincere, yet so controlled was their sorrow, that the service was, as it should be, a Resurrection. As long rows of students, in their white coats and black skirts, lined the cemetery entrance, I found myself leaning on their strength, because it made faith so simple, yet so secure.

"Early Christmas morning we were awakened by 'Holy Night,' coming from the walk under our windows. Quickly lighting a tall, red candle, I placed it on the sill, and stood in the shadow, listening. A broad streak of crimson over the compound wall was bringing a new day. Through my mind rang the words of the hymn the girls had sung for Phebe: 'But yet there breaks a still more glorious day,' and 'In hope that sends a shining ray far down the future's broadening way.' Love is born in our hearts again, and we thank you—all of you there in America—for it is you who will help us to keep it growing steadily day by day throughout this coming year."

Miss Agnes M. Baird (I.) of Sofia, Bulgaria, Visits an Outstation Kindergarten

"In Bansko I spent a part of a morning in the kindergarten of our Bible-woman, Mrs. Petrova. She had over sixty little ones—pretty, smart little things, but oh! so dirty, ragged, unkempt, dishevelled—wearing footgear that cannot be described. Yet they were so happy in the play and singing! Mrs. Petrova is devoted to them and has a great field of usefulness in their homes. When I remarked on the appearance of the children, she said, 'But you should have seen them when they first came!' She has more children than chairs, and begs me to get her a Victrola or any gramophone—'It need not be new or expensive—only something that can give a little music to the children,' she said."

Miss Annie E. Gordon (B.) Facing Problems in Smyrna, Turkey

"We were pleased to know that $500 for equipment was granted. We may be compelled to use it for a building of some sort to accommodate the children who bring luncheon. The health officer has already reported us twice as having no dining room, which is very much needed in wet and cold weather—the more so as the French classes meet in two classrooms at noon hour—also Drawing and Sewing classes once a week each. This is necessary to get all the work in that our program calls for.

"The Health Officer is friendly, and I think he hopes to convince the Education Department that we need a new building. The Superintendent of Schools was up to see what we could do in the meantime. I told him nothing but use the classrooms, as we have been doing. He suggested turning the present donkey stable into a dining room. I reminded him that we had already turned the donkey out and could not go on doing it indefinitely!

"We have received instructions as to material (wool), dimensions and make of a new Turkish flag. Also the new gate plate giving name of the school, etc., etc. We have received instructions as to how

pupils and teachers are *not* to dress (very wise they are)—not in silk nor too thin materials, etc. My last instruction was that the principal of each school was to fine those of the teachers who did not provide themselves with a hat apiece, and who did not wear said hat! Ours have now all complied without being fined!

"We will soon be called upon to decide on a uniform for our school to be used on public occasions. It will necessarily be very simple—a skirt and coat of some color to be worn with a simple white or colored blouse. Some of the city schools have already adopted a uniform, and it looks well in a procession.

"Our sophomore and seventh classes gave a very pleasant reception in our largest schoolroom on Friday last. They invited all of the teachers—Mr. and Mrs. Maynard, Mr. and Mrs. Vrooman, and Dr. and Mrs. Reed—also the seventeen chief members of the Fireside Club (which is under Mr. Vrooman's guidance). The girls made the cakes and did everything themselves, and it was a great success. You would have been proud of them!!"

Miss Katherine Merrill (B.) of Matsuyama Finds Japanese Using the Dalton Plan

"I went to Tokyo to attend an English conference. Three days of meetings in a fine new auditorium, on all phases of English teaching, with speeches in both English and Japanese, were very helpful. Besides, I had a chance to visit English classes in three schools and to get ideas for my own work. On my way to Tokyo I spent a day in Kobe, visiting the fine work being done at the Kobe College Academy. In Tokyo I saw one class at a very interesting private school run on the Dalton Plan, except for the English, which has to be class work. Miss Bridges' method is to teach by songs first, then to drill on the words in the song, after they have thoroughly learned them and the meanings through action, and then to apply those words to other situations. She had the walls of the room covered with pictures labelled with English names, with charts with the words of the songs in the right order and mixed up, and many other teaching devices. Miss Bridges herself taught English to Italian children in America for fifteen years before she came out here, so she understands methods! She told me that she had a class for the mothers, too, so that they can help the children at home, and the children won't come to feel that they know more than their mothers! They learn the same little songs the children know. Being a private school, the children come from prosperous homes, and have intelligent parents.

"Another school I visited is a private one for girls, rather like a finishing school, and does not have government recognition, as it is in the nature of an experiment. The building is beautiful—built on three sides of a hollow square. Girls from some of the best families of Japan are there. They all wear foreign clothes, and fully half of them have bobbed hair! At least half of the work is in English, grammar, translation, and conversation. One class was reading 'Little Lord Fauntleroy' in the original! This school is run by Mrs. Hani, a remarkably progressive woman, who is also the editor of the Japanese equivalent of the *Ladies' Home Journal*. Fortunately, I was there on a Wednesday, the day she takes lunch at the school. Every day the girls eat together, in a quaintly furnished dining hall. The classes take turns preparing the meal, and always give a report on the cost of it.

"While I'm talking about girls, I might say that our fourth-year class is getting a great deal out of the letters they wrote to America last July to a group of girls in a small school there. At least seven of the fourteen who wrote letters have received answers, and have written more letters, sending views of Matsuyama, and even—two of them—Japanese dolls to their American friends, and receiving snapshots of a small American town in return. We think it a fine thing for both groups of girls! I see both sets of letters, helping to explain the one, and making sure that the other leaves here with no flagrant mistakes in English. Isn't that making English real to the girls who are writing?"

Miss Lora E. Smith (I.) Writes of the School at Hermosillo, Mexico

"Our enrollment now is sixty. We could have many more if we made the tuition in the lower grades less, and if we admitted all the boys who apply. I am glad to report that we have twelve boarders, only one of whom is under thirteen years. The oldest is about twenty-two; she is Mercedes Obregón, a relative of General Alvaro Obregón, Ex-President. She has had little schooling and has found it hard to get into the habit of studying, but she is making an effort, and is a great help with the sewing. Mr. Wagner brought her back from Southeastern Sonora the last time he went out there. They came by horseback for two days. We hope that she will prove the opening wedge to the Sahuaripa region. She is a cousin of Rebecca Hernandez, who came a year ago from Cumpas, farther north. We now have four girls from Eastern Sonora, separated from Hermosillo by the Sierra Madre Mountains, and by rivers that have to be forded. The trip by railroad is long and expensive.

"Our three dormitories are filling up. Half of one is used for the small second grade. Our cook shares the new room built last year with four girls; and Miss Garcia has part of the third, in which five others sleep. One of our latest boarders is Alicia Smith, whose father was an American and maternal grandfather a German. Her mother lives here in the city, but she was afraid to have Alicia, a very pretty girl, walk to and from school. An army officer had written asking her to run away with him. He is a married man and she scarcely sixteen.

"Miss Schuebel and I have twenty or more English pupils in classes on three nights a week. We

are planning to put up some fence and trellis work for vines in the 'patio.' We have received gifts enough to put up a good frame for seven swings, including trapeze and rings. Our big girls enjoy them almost as much as the children. We also have gifts enough to put up basket ball goals. We have a Normal Training Class for our boarders, which meets three times a week. They spend an hour Sunday afternoons memorizing Bible passages. Miss Schuebel teaches a Bible class in the seventh grade, in school, and takes the Normal Class once a week. She uses the Spanish wonderfully well, and learns quickly. She teaches several classes in the afternoon; but I want her to have her mornings free to study.

"Besides helping in the first and second grades, and teaching English in the fourth, Miss Prescott visits school and church people, and has been persevering and successful in organizing the Woman's Society."

Mrs. George B. Cowles Speaks of Revivals Around Umzumbe, South Africa

"We have very much to make us happy in the church work. We hear of revivals at our different centers all the time. At Odeke, last Sunday, eighty-nine backsliders came back, giving up their precious beer and expressing themselves as eager for badges of the red, white, and blue ribbons. This means that they took a definite stand for purity (the white ribbon), and gave up beer (blue ribbon) and tobacco (red ribbon). It means something when definite and great sacrifices are made in this way. I was greatly touched when most of my night school ragamuffins chose Christ last Friday evening. I had called in two of our earnest young men to talk to the boys. At the close of the meeting there was a pathetic little pile of cigarettes upon the table. I have never before had so much smoking in night school—one of the evils of civilization which is literally ruining our Zulu boys. The tide has turned now, and the boys are on the side of right, and they seem to be truly in earnest. How it makes one's heart sing!"

Miss Evelyn Fox (B.) Tells of a Wedding and Other Events at Cagayan, P. I.

"Isabel and Dr. Smith (Miss Anna Isabel Fox (B.) and Dr. Floyd O. Smith) moved their wedding date forward to accommodate the crowd of visitors that were so soon to come here. So the wedding was on December 14, in the late afternoon. The little church was decorated with bananas and nipa palms, with potted ferns and flowers. They preferred a simple ceremony, much to the disappointment of the people, who would have had a great train of attendants and all the things that go with elaborate weddings here. My sister's embroidered net dress and small white hat were a distinct violation of custom. Dr. Smith was attended by one of our deacons and I went up with Isabel. Our pastor, Mr. Galia, performed the ceremony. There were crowds in the streets and in the church. The most interested of the guests followed us home to the Girls' Dormitory, where the lawn was prepared and refreshments served by the nurses of the hospital and by our girls.

"Two or three days after the wedding the guests and players of the Inter-Visayan Provincial Athletic Meet began to assemble. The Smiths had Dr. Dunlap, Presbyterian missionary in Cebu, as their guest, for he has been coach of the Cebu High School baseball team; also a couple of missionaries from Sukidnon. We are glad to say that our Misamis Province carried off many of the honors and the general championship cup.

"In less than a week delegates to the Northern Mindanao Sunday School Convention began to come. Our program was a full one and kept me busy for the entire week. We did take a breath of relief when the yearly Bible school drama, 'Daniel,' was successfully over. The model classes aroused interest. Our only regret was that the storms on the West Coast did not permit the boats to stop at the poorer harbors and many of the delegates did not arrive. These events prove to us the value of our center in Cagayan, for I do not know of a single time when the weather has been so bad that the boats could not dock.

"I have recently organized the Dormitory for student government. We now have the Student Assembly, the Student Council, and the Advisory Council. The first laws have been formulated and passed the two student bodies, and are waiting approval of the Advisory Council. It relieves me of a lot of nagging duties, and will teach the girls responsibility for their own conduct. Also the Advisory Council is going to interest a larger group of citizens in our work.

"Our longed-for hospital building has begun to show above ground. The posts and roof trusses are on about half the building. It looks huge and squat. The nurses laugh, and say that when they go on duty in the wards there, they will meet only at the dining table. There will be much more room and in such a beautiful location."

Harold W. Hackett of Kobe, Japan, Talks Policy

"We are greatly interested in the field with the new merger plan of the Boards in America. I think in general that it is a greatly appreciated move for the work on the field. Undoubtedly the testing will come when we see whether or not the new collecting agency will be able to respond to the financial needs of the work, as well as the old system of separate Boards.

"As you know, we are studying very earnestly these days the question of future work in Japan. It is largely the matter of method and reshaping our plans to keep step with the increasing strength of the Japanese church, which means that we must decrease and they must increase all along the line. We must in no way be a hindrance to their increas-

ing strength and power, and yet we cannot adopt a policy of desertion, but of new methods of coöperation. That must be true in every phase of life in international affairs as the world is brought nearer and nearer together and the national elements of one nation bring to bear their influences upon other peoples."

MARY W. HURLBUT (I.) REACHES BELA VISTA, ANGOLA, WEST AFRICA

". . . I am sure you are eager to hear about our trip from Lisbon, so I will give a brief outline of it. There were four of us representing the American Board. Miss Redick, who came out here twenty-five years ago, is still as young as any of us. She is going to Kamondongo at first. Esther Tholin is to be at Sachikela. She is so lively and so fine a girl! My own pal, Sybil Hosking, is going to Chisamba.

"I wish I could tell you in detail about the trip up country from Lobito. We went along the coast to Benguela and then began to climb. We rise 5,000 feet between the coast and Dondi. Just out of Benguela a special engine is attached to the back of the train, and we are pushed up 2,000 feet in half an hour, on a cog railway. While we watched the scenery we drank tea. No, there wasn't a diner on the train. Some one had a teapot and some one else the tea, so we went to the engine and got boiling water and installed our own buffet service.

"After leaving the cog railway or 'rack,' as it is called here, we continued to climb gradually all night and almost all of the next day. The engines are run by wood, not coal, as the latter is too expensive. After dark you could see the live coals along the track, and lots of times when you looked up toward the engine you could see great sparks coming out of the smoke stack. We stopped at a little town for supper. Then we turned in for the night. We had been told to bring plenty of blankets, as the nights are cold. Of course there were no beds, but we lay down on long benches, or on the floor, with as much covering over and under us as possible. We almost froze toward morning.

"We wound through the mountains until noon. In one place the track makes a hairpin curve and is climbing at the same time. It was a very common sight to look out of the window and see the whole train.

"We had lunch at Wambu and reached our station of Bela Vista about six in the evening. Every one was there to meet us in real American Fords. Of course school was not in session then, so there weren't many to greet us; but those who were came in and squatted on the floor and clapped their hands and said, 'Kalunga, kalunga (greetings).' Then they said how very thankful they were that we had come. We were thankful, too, that at last we had arrived. . . .

"Sunday morning we went to church. The church was crowded, and oh, how they did sing! Two young men sang a duet for the offertory, and their voices were so beautiful that it brought tears. In the afternoon all the ladies attended the women's meeting, and the newcomers each gave a few words of greeting, which Mrs. Tucker interpreted for us. . . .

"At Bailundo every one came out to greet us; but they were especially glad to see Miss Redick, as she had worked there many years. At Chisamba the students had time to get flowers for Miss Hosking, and such a royal welcome as they gave her! They all escorted her to the mission and sang their songs. One of their favorite songs of welcome is 'There is sunshine in my soul today.' They sing it in their own language, of course. They say it makes them happy to have us come, and oh, how happy it makes us to be here! It makes one very humble, too. You realize as never before the greatness of the task, and you wonder how you ever thought you could do anything. You feel more than ever that it is only as you rely on God and as he works through you and with you that you can accomplish anything."

DR. HENRY J. HOLLENBECK, SACHIKELA, WEST AFRICA, TELLS OF THE ATTEMPTS TO SETTLE THE UPPER KUANZA DISTRICT

"The work that is developing in the Upper Kuanza District brings with it some problems of its own. It was begun by Ovimbundu who moved there. The territories of three different tribes come together in this district; none of them had been reached by the Gospel. These tribes are semi-nomadic and not accustomed to settle down in one place for long. Their villages are usually small and the houses of a temporary nature, while they formerly gave but scant attention to the soil.

"The Government is now putting restrictions on their moving about and is requiring them to settle down. This requires a decided change in their mode of life, and radical changes are a laborious process here. They have been accustomed to depend chiefly upon the natural products of the woods for their subsistence, but under the new conditions the natural resources are insufficient and their food supply often fails. They are too far from the markets to profit much by their rather uncertain crops, while in the event of a shortage there are but few means of raising money to buy food.

"At the same time they are required to pay an annual tax, which most of them find difficult to raise. The tax is regularly collected at the worst time of year, as if to work all the hardship possible —and there is plenty of hardship, as many of them can raise the money only by borrowing at exorbitant rates from the traders. They are often very hard pressed, and it is difficult to find a way out without being tied up and sent off into penal servitude.

"Under these circumstances we are often called upon to help people out. Funds should be available for establishing industrial work, so that profitable employment could be furnished, and at the same time the young men could be learning improved methods of farming and useful trades. This would be a valuable adjunct to the mission work."

REV. HORATIO B. NEWELL, D.D., ATTENDS A PAGEANT IN SEOUL, KOREA

"The Chosen Shrine, built in memory of Emperor Meiji and *Our Imperial Ancestors* and dedicated October 15–17 with elaborate ceremonies, has been the center of a good deal of mental agitation on the part of the Koreans primarily, but also of the Christian community generally. The President of the Theological Seminary here (Methodist) asked me to come and talk to their eighty students on the meaning of the shrine and the ceremonies, and their proper attitude as Christians to the whole thing. I took the first hour of chapel time and then gave opportunity for questions. Say! it was a grilling! But it gave me a look into the Korean heart that I have not had before, and was one of the most interesting hours I ever spent.

"My own attitude is that I accept at face value the plain statement of the authorities that the shrine is not a religious object, contains no objects of worship, and the memorial ceremonies are not worship. Consequently I had no conscientious scruples against accepting the invitation that had been courteously sent me. It was a most interesting historical pageant, headed by an Imperial Messenger from Tokyo. The ancient style of robes and the archaic language and ritual carried one back fifteen centuries or more; one could forget his modern surroundings as, high up on this sightly plateau on South Mountain, he watched the stately performance, done to the accompaniment of a squealing bamboo fife and small, thumping drum. It was weird and impressive; as a piece of historic pageantry it might be pronounced a success, but as a piece of statecraft it was a failure, so far as evoking anything like patriotic feeling in the heart of the Koreans is concerned."

MISS GRACE M. BOYNTON (I.), OF PEKING, STUDIES CHINESE

"A year of language study in the country is not a very simple affair, and no one can be hurried. So it was a month after my arrival in Peking as a permanent appointee before I was installed with my goods and chattels here in Yenchio. I chartered two Peking carts, which look like sunbonnets on wheels, and into them were crammed my camp cot and chair, my stoves for cooking, my chest of clothes and bedding, my box of books, a basket of dishes and a lamp, and some tins of gasoline and some groceries.

"I looked like a perfectly good gypsy, I can assure you, and it took half a day from Peking to reach Yenchio. This proved to be a 'market town' where America is represented by the Standard Oil Company, the B and A Tobacco Company, and the American Board Mission. There is one main street in Yenchio, and a few ditches, which purport to be roads, lined with farmers' houses. There may be five hundred people in the place.

"I am living on our American Board Mission Compound with the Chinese pastor and his family. It is an immaculate spot. I often wonder how Christians in China avoid unspiritual pride, because they are really so much cleaner than their neighbors that they are conspicuous. I am here to study language, so the greater part of my days goes into slaving over Chinese characters. But there is a little school in our courtyard where fifteen adorable little saints and sinners are also pursuing the path of wisdom, and I desert my books every once in a while to play with them. It is excellent for my language, and it is most refreshing to have such a crew of jolly playmates always on hand.

"Then I go with Mrs. Lee to visit the homes of the women. The first time we went, Mrs. Lee talked to a group of women who came in to see the foreigner. After a simple little sermon, she urged them all to refrain from cursing as the first step toward loving their fellow-man, or rather woman. One old woman who was blind objected to this doctrine on practical grounds. How could you ever get your lazy daughters-in-law to do anything if you didn't give them 'what for,' she wanted to know? It seems she is noted as having an especially bitter tongue, and there was a good deal of sly tittering among the women.

"We were in a Christian home. Mrs. Lee appealed to the women to know whether old Mrs. Chang, who was our hostess (and who went through the Boxer year for her faith), ever cursed any one? It was admitted that she did not, and it was also admitted that her daughters-in-law were good at their work, too. With Mrs. Chang's household as an object lesson, Mrs. Lee concluded her argument for leaving reviling out of the domestic *régime!*"

PERCY T. WATSON, M.D., OF FENCHOW, SHANSI, NOW AT NORTHFIELD, MINN., WRITES OF DR. PYE'S DEATH

"*The Congregationalist* account was wrong. Heart trouble does not come from lifting boxes; and secondly, Dr. Pye had no such experience with bandits as there related. Some one must have confused him with some one else. Dentistry was the cause.

"Dr. Pye's heart trouble of a little over two and a half years ago had its origin in the lack of dentists, a bad pyorrhea. The Rockefeller Foundation could find out nothing the matter with his heart when we sent him to Peking until they used the X-ray and found his heart enlarged. The examination of his blood showed his white blood cells three times normal—bad teeth. They ordered his teeth out. At the end of the summer we sent him back to Peking for examination. His blood picture was normal and his heart back to normal in size.

"One of the objects of my trip home is to raise $2,000 so we can have dental equipment in the Fenchow Hospital. Shansi and Shensi Provinces with twenty million people and not one well trained dentist! If the Fenchow Hospital had had better equipment it might have been of some help in a time like this, when Dr. Pye was stricken down. We have no X-ray."

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR FEBRUARY

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1925	$9,015.86	$5,216.25	$887.54	$2,619.22	$2,000.00	$2,973.56	$22,712.43
1926	18,839.70	7,258.08	595.21	28,136.30	6,000.00	2,646.88	63,476.17
Gain	**$9,823.84**	**$2,041.83**		**$25,517.08**	**$4,000.00**		**$40,763.74**
Loss			$292.33			$326.68	

For Six Months to February 27

1925	$347,713.46	$25,768.50	$11,335.20	$154,037.44	$38,248.72	$15,628.79	$592,732.11
1926	355,758.02	42,591.33	10,007.65	208,616.39	11,041.66	14,847.56	642,862.61
Gain	**$8,044.56**	**$16,822.83**		**$54,578.95**			**$50,130.50**
Loss			$1,327.55		$27,207.06	$781.23	

Receipts Available for Work of Woman's Boards and Other Objects For Six Months to February 27

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1925	$323,712.15	$124,230.70	$6,611.33	$454,554.18
1926	318,214.98	119,391.74	7,600.84	445,207.56
Gain			**$989.51**	
Loss	$5,497.17	$4,838.96		$9,346.62

ENCOURAGEMENT

The loss in gifts from churches mentioned last month was made up exactly, as prophesied, by delayed receipts coming in from several states, which gives us a gain this month somewhat corresponding to the previous loss. For the six months the churches have gained a little over $8,000.

This gives us no clear indication of the success of the canvasses last December, nor of the giving of the churches for 1926, because these figures are for the most part clearing the results of 1925.

There has been a marked increase in gifts from individuals, and that is a very encouraging factor, for this increase has continued for five months in succession, a steady and gradual and most encouraging uplift.

But the greatest gain has been made in the receipt of a number of legacies. These have been known for some time, but have just appeared in the receipts, and consequently throw the estimates somewhat out of line. It would seem to indicate that this column will show a gain even to the end of the year. Conditional Gifts fell off $27,000, because of an abnormally large month last year.

The serious point suggested by the figures this month is the sizable loss in receipts from the Woman's Boards, both for their regular and special objects, totaling over $10,000.

This is a year of transition, while the Merger is being worked out. It ought to be a year of loyalty. Every individual should think not twice, but four times before decreasing any gift. We hope that every group of women, working faithfully in the local churches, and every missionary committee in the churches, will discover that this is a year for advances and for renewed efforts.

A REMINDER

From answers reaching the office each day, it may be assumed that more friends are at this moment considering Conditional Gifts and the writing of codicils to their wills than at any previous time in many years. The time is right. The step is right.

Woman's Board of Missions

Working for a New Quota

Our branches have grown used to working for quotas, and they like it. They enjoy taking a definite goal, whether for money or membership, and bending all their energies to achieve it. This has been one of the secrets of our steady financial returns when other Boards have been facing deficits.

The latest development is a quota of new subscriptions for the *Missionary Herald.* The branches themselves asked for it and it has been based on the number of auxiliaries in a given branch multiplied by four. Secretaries or other branch officers have sent out letters to auxiliaries asking prompt cooperation, and encouraging returns are coming in. The principal officers—President, Vice-President, Secretary, and Treasurer—have been the first solicited. Of course many of these were already taking the magazine, and if so, cannot be counted on this special drive, which is for *new* subscribers. The auxiliaries are being asked to report progress at spring branch meetings, and we shall see that our readers are kept in touch with the results.

A New Associate Secretary

The stress of shortage in staff which impelled the loan of Mrs. Lee to the Home Department has been relieved by the calling of Mrs. W. L. Carver to the Board Rooms to take up responsibility for pledged work, branch correspondence, speakers' bureau, and so forth. Mrs. Carver might well be called an expert in branch affairs, for she is president of Suffolk, one of our largest branches, which includes Greater Boston. Her connection with it extends over twenty years as a volunteer worker, first in the Young People's Department, later as Home Secretary, and for the past three years as President. The recent death of her husband, who was superintendent for New England of the American Sunday School Union, and the breaking up of her home, has made it possible to secure Mrs. Carver at this time. Her help comes at an opportune moment, as the prolonged illness of Miss Calder's father makes it impossible for our Home Secretary to be regularly at her desk.

Mrs. Carver

Carrying on at Madrid

Dona Benigna, the present head of our hostel and school in Madrid, is proving to be a fine business woman, as well as a capable *directora.* We have received excellent reports of the finances, which indicate that she is not only keeping well within the conservative budget of this year, but that she has achieved some substantial economies. Dona Benigna was with Mrs. Gulick in the early days of the Woman's Board school which she founded, and to this Spanish woman the work seems a sacred trust—financially, mentally, and spiritually. So writes one who has been on the ground and knows her well.

One of the former graduates of our Colegio, who now lives in Cuba, begs us to continue this work for the Protestant daughters of Spain and offers to give $100 a year toward a scholarship. She adds: "It was one of the great blessings in my life that I could go to the Colegio, and what little I have achieved I owe greatly to the opportunities the school gave me, and to the kindly help of its teachers."

Suffolk Branch Considers Its Resources

When the request came to Suffolk Branch to make a thousand dollar increase in its pledged work (the total having been $35,000 for several years), it seemed to the Executive Committee that as the women in the churches were the ones who would make the extra effort, it would be wise to put the question to them. The Committee on Resources, made up of women from each of the nine districts of the Branch, in conference with the Committee on Finance, decided that the best way to bring it before the constituency was a luncheon conference. The Committee on Resources arranged the program. The Massachusetts Women's Republican Club House—one of the newest and finest in the city—was chosen as the place of meeting, and one noon late in February one hundred women, presidents and treasurers when possible, from the different churches assembled in the beautiful dining room.

Mrs. W. L. Carver, president of the Branch, presided. The discussion of problems was taken up very informally and was entered into heartily by those present. The first subject, "Our Gifts and What They Mean to Others," was opened by Miss Emerson, Foreign Secretary of the Woman's Board. Many of the leaders followed her in giving practical suggestions as to how they raised their money and interested the women in the churches. The second subject, "Our Children and How We Can Interest Them," was opened by a breezy talk from Miss Seabury, and the minutes devoted to this discussion were filled rapidly. The third subject, "Our Future and How the Merger Affects Us," was clearly stated by Mrs. Elbert A. Harvey, and followed by questions. At the close of the hour and a half of discussion, all were sure of the interested coöperation of the women in our churches, and the Branch officers felt justified in advancing the goal.

Continued on page 168

Woman's Board of Missions of the Interior

The Treasury

Letters from China, Turkey, and India, all tell the same story. Girls are ready and asking to come to our schools, and we are saying "No," because we are not ready; either not enough room or no teachers. To quote from Miss Towner's letter, dated Adana, Turkey, January 18, 1925:—

> "We used to pray for girls to come into our schools. Now, we have to turn them away. We have turned away more than fifty this year, all Turkish. And what a field we have to draw from. Hard as it is to turn pupils away, that does not trouble me. But I do want to train properly the ones we do take. I want them to learn the lessons here that will send them out with strong characters, that they may be an influence for good in the community."

Then she goes on to say that they need two teachers immediately. We are looking for a permanent teacher and hope to find one soon. Her expenses are already pledged for the year. Miss Towner has secured a substitute for the other, who arrived one day and on the next taught six classes and had one study hour. Does any one of you want to help with the $525 needed for Miss Greeley's expenses? The apportionment receipts of the W. B. M. I. Treasury for this February are better a little than they were for last, but help with this salary would be greatly appreciated.

New Workers at the Rooms

While the resignation of Miss Hinman as Editorial Secretary and the withdrawal of Miss Uline from the Home Secretaryship, to take up new duties in the Commission on Missions Office in New York, have left vacancies hard to fill in the Rooms at 19 South La Salle Street, all friends of the W. B. M. I. will rejoice that Miss Edith Cold of Marash, Turkey, has consented to help out in the emergency at headquarters. Both because of unusual qualities of leadership as manifested in experiences in Hadjin and Marash, and because of some experience in Home Base work during a previous, and in Ohio Branch work during her present furlough, Miss Cold is unusually fitted to meet the present needs. The President of Ohio Branch writes: "Miss Cold has been of such help to us, it is hard to let her go. We consent only because we know others need her, too." She will be glad to be of such assistance to any of the branch officers as she can.

Another missionary who, during a furlough somewhat prolonged for family reasons, is doing valuable work at the Home Base is Miss Louise Meebold of Kienning, China, who is acting as assistant to Mrs. Marsh in the work of Kobe College Corporation.

Miss Uline Goes to New York

Miss Mary Uline has been called to New York to be Assistant Secretary to Mrs. Franklin Warner of the Commission on Missions. She began her work there on March 15, and we predict for her a long period of happy and efficient service in fellowship with her colleagues at 287 Fourth Avenue. She carries to her new task a rare open-mindedness, a friendly disposition, an understanding gained at first hand of missionary work, a broad and deep knowledge of the interior district, and a promotional skill born of years of rich experience. Her friends—and their number is legion throughout the Middle West—will follow her with much interest and expectancy.

Miss Uline

Miss Uline is a native of Dell Rapids, S. Dak. She graduated from Oberlin College in 1906, and served as a missionary of the American Board, being supported by the W. B. M. I. in Erzroom and Bitlis, Turkey, from 1910 to 1915. She became Home Secretary of the W. B. M. I. in the fall of 1915; served in France under the Y. W. C. A., 1919–20; studied at Oxford, 1920; and took up duties again as Home Secretary (W. B. M. I.) in 1921, serving until the present in that capacity.

Woman's Board of Missions for the Pacific

An Annual Meeting in Oakland

The hostess church for the annual meeting of the Congregational Women's Missionary Society of Northern California, February 2, was First, of Oakland. The sessions were held in the main audience room of the beautiful new structure, and, in spite of the rain and wind storm, two hundred women sat down to luncheon in the spacious and well-appointed dining hall. Special mention should be made of the report of the Social Service Committee, which showed great activity during the past year; and of the Friendly Relations Committee, whose function it is to see that the foreign students attending our schools

Concluded on page 161

METHODS AND PROGRAMS

CORRECTING THE "MISS" IN MISSION STUDY

By DR. AND MRS. HERBERT A. JUMP

We have it on excellent authority that a good Ann Arbor lady, pretending to be worried over the amount of time demanded of the women by her church, said recently to her pastor: "Your wife's missionary study program is butting in and asking for another afternoon a month. She is making the program so confoundedly interesting that all of the women of the Society feel they must go to the missionary meeting, too. I don't know where we are coming out. What can we do about it?"

We give here the reason for the "worry."

There is an outrageous versicle about Chicago:—

A boy who took honors in Greek
Went West his fortune to seek.
But Chicago is led
By the quick, not the dead,—
So he's getting eight dollars a week.

As we have dropped in occasionally on mission study classes and missionary meetings in various places, we have come to wonder whether missions were not on the whole about as popular as this limerick declares Greek to be in the Quick City! And right here in Ann Arbor, where culture is universal and where it is real, unpolluted by alloys of "culturine," it nevertheless is true, be it confessed with shame! that until recently missionary education was missing on several cylinders as it coughed along like some of the students' broken-down Fords with which our landscape is infested. We recollect that the average attendance was six at the mission study classes carried on in a devoted missionary's sitting room during two winters. And we wondered if this needed to be the case. So we started in to experiment this fall, and thus far our experiment has been justified by results. Indeed, at the present time, our mission study program is rolling along enthusiastically on all eight cylinders.

We said: "Let's go out for Novelty, Publicity, Humanity, Brevity, Variety." To utilize the appeal of Novelty, we decided that the whole world would make a better first course in missionary education than the one country, South America; so we arranged our "Aëroplane Tour of the Globe." Somehow from the outset this touch of the bizarre caused a bit of interest in what was going on.

Our Publicity by means of our Landing Ticket caught hold surprisingly. The device of asking passengers to deliver up their landing coupons at each stopping place served as a tiny reminder. By Humanity we meant, "using human beings rather than printed pages to commend the missionary problem." In our city we could do this easily. There are thirty-seven countries represented in the University of Michigan colony of 10,000 students, so we announced "a living specimen from every missionary land." Nor has it been hard to fulfill our promise almost to the letter. Filpinos, Japanese, Chinese, Hindus have contributed their costumes, their language, their ideas of America, their reaction to the missionary invasion of their religious privacy—and all have been fascinating in the extreme.

Is it any wonder that our meeting room was jammed to the doors last week when a real Moslem told us why he preferred his faith to ours, another Hindu interpreted to us his native music, an industrial worker from India told of the scientific agricultural methods which Higginbotham and others were introducing, while the fascinating chairman, as strikingly attractive a woman as you meet in quite a journey (and not always are the chairmen of missionary meetings the sort of women who are sought out to be patronesses at sorority dances) told of Gandhi and of Hindu religious life? She had herself gone to India to study religion at its fountain-head a few years ago, and nearly lost her life in a shipwreck in the Indian Ocean. Can't you imagine that such a set-up of a missionary program captured persons who previously had never betrayed any great curiosity as to this vital branch of the church's program?

We not only promise Brevity, but we secure it. We warn the contributors to the program that the chairman will be time-clock for them and will warn them when their time is up. Our discovery is to this effect: four chopped-off talks, which everybody wishes were longer, are more valuable than one amplified talk, which everybody wishes were shorter. And the Variety is easy to obtain, for we can utilize foreign musical instruments, refreshments appropriate to the land where the aëroplane is stopping,

stereopticon lectures by professors on our faculty who have visited every land on the planet from Sumatra to Greenland, and divers other devices.

Mission study even in a less fortunate center than Ann Arbor does not need to be dull. Some imagination, some drafting of new blood, and some pioneering courage to try out fresh educational devices will spell success anywhere, even as it did in this breezy city.

Our aëroplane ticket to advertise the year's program appears herewith:—

Aeroplane Landing Ticket

Round the World with the Christian Fliers

A mission study-course in Christian Internationalism. Woman's Society, Congregational Church, Ann Arbor, Mich. Mrs. H. A. Jump, Missionary Chairman

The party will start flying October 2, 1925. It will land for exploration and discovery and discussion each month in a different land. Several persons will participate in each meeting. Special music and refreshments appropriate to the country visited. Bring your coupon to each meeting and leave with the guide.

8
Landing in Boston, U.S.A., May 7
MISS KATHARINE CRANE, Guide.
The Varied Aspects of Modern Scientific Missions.
The Financial Program of Our World Conquest.
Observations by the Travellers.
A Testimony by a Missionary.

7
Landing in Africa, April 2
MRS. J. F. BOURQUOIN, Guide.
The Continent of Darkness.
David Livingstone's Heroism.
Souls in the Diamond Mines.
Personal Story by an African Descendant.

6
Landing at Turkey, March 5
MRS. E. K. MITCHELL, Guide.
Street Scenes in Constantinople.
What is in a Moslem Mosque.
Missionary Work under Hard Conditions.
A Personal Story by a Mohammedan.

5
Landing at India, Feb. 5
MRS. GLEN OVERTON, Guide.
A Visit to Gandhi.
Political Conditions in India.
Buddhism and Hinduism.
Missions and Agriculture.
A Personal Story by a Hindu Student.

4
Landing at Micronesia, Jan. 8
MISS NAN JOHNSON, Guide.
The Medicine Man in the Islands of the Sea.
The Morning Star.
The Romance of John G. Paton.
South Sea Island Scenery.
Some Traveller Tales.

3
Landing at China, Dec. 4
MRS. NORMAN WOOD, Guide.
The Meaning of the Chinese Flag.
The Work of Sun Yat Sen.
The Lot of The Chinese Woman.
A Tour of a Chinese Girls' School.
A Personal Story by a Chinese Student.

2
Landing at Japan, Nov. 6
MRS. HOMER GRAFTON, Guide.
First Sights in a Japanese City.
Visits to a Shinto Temple.
Inside a Japanese Home.
A Personal Story by a Japanese Student.

1
Hop-Off From Ann Arbor, Oct. 2
MRS. H. A. JUMP, Guide.
Chicago. Inspect the Woman's Board Headquarters.
California. Contrast Methods of Spanish Padres and Protestant Missionaries.
Hawaii. A Study of Triumphant Foreign Missions.
A Personal Story by a Hawaiian Student.

MISSION NEWS

Four Bible-women in the city of Paotingfu, China, and eight in the country field have held forty-six station classes, in which have been enrolled 667 pupils, and, although war conditions have at times made it impossible to hire carts for country touring, these women have the past year visited 296 different villages, and 221 women have been baptized.

Two women with bound feet arrived at the annual county meeting, held in Paotingfu recently, who had walked nearly twelve miles to attend the meeting, starting in the middle of the night in order to be on time, and obliged to carry most of the way a three-year-old child. One of these women had the reputation of being a terrible reviler, and during her inquiries of Miss Chapin as to how one lives the Christian life, she said that since she had become interested in Christianity, some one had caused her to lose her temper, and the angry words came to her throat, but choked there and "didn't get out." Says Mr. Robinson, "These are what we call 'Evidences of Christianity.'"

During the fighting near Tehchow, China, in January, teachers and students of Porter Middle School organized groups of stretcher-bearers and went out to bring in wounded; students from the high school volunteered to go into the wards as nurses' helpers; others aided in the dispensary and elsewhere; girls from the Grace Wyckoff Memorial School made bandages and helped to feed the patients; the hospital overflowed with wounded. Some of the leading men of the city, with several missionaries, effected an organization to provide refuges for women and children. The Mission Compound and the Christian church were the two places designated. Here about 2,300 refugees gathered; it was no small task to care for them.

The printing press at Kusaie, Micronesia, was obliged to stop its work the past winter for six weeks, owing to serious accidents that befell the head printer and his first assistant. With the beginning of the new year it resumed work on the Old Testament.

The Girls' School at Salonica, Greece, has decided to discontinue all work below the Fifth Grade, and to admit only fifty boarders and eighty day pupils, since these are all that can properly be taken care of by the present staff and equipment. The Refugee School of Salonica has moved into the building vacated by the Girls' School, when the latter occupied the newly bought building on the southeastern side of the bay.

It is planned to hold the Turkey Mission meeting at Eastertime in Aleppo.

Twelve Yenching alumnæ are doing graduate work in the United States.

Continued on page 164

Durable Screen Cloth For Foreign Missions

A leader in missionary work writes us from Shanghai, China:

"We used copper in screening some homes something like twelve years ago and most of those screens are still in good condition today."

The durability of Jersey Copper Screen Cloth is due to its purity—99.8%—and to a special Roebling process which gives it great stiffness and tensile strength. It gives unequalled service in the tropics and on the coast.

Jersey is an ideal *insect* screen cloth for *missions in any part of the world.* It keeps out mosquitoes and other small insects as well as flies.

Write us today for our free booklet "A Matter of Health and Comfort," which gives you interesting information about screens.

THE NEW JERSEY WIRE CLOTH COMPANY
640 South Broad Street
Trenton New Jersey

JERSEY
Copper Screen Cloth
Made of Copper 99.8% Pure

W. W. WINSHIP

Trunks, Bags, Suit Cases, Etc.

71 SUMMER STREET
AND
392 BOYLSTON STREET
BOSTON

Reliability Since 1835

SINCE 1835, customers all over the world have had confidence in The American Crayon Company. They realize that in buying "Old Faithful" School Art Products they are purchasing guaranteed satisfaction. That is why it will pay you to insist upon "Old Faithful" Products, always. The following is a partial list:

"Waltham" Blackboard Chalk
"Prang Crayonex" (The Supreme Wax Crayon)
"Prang" Pressed and Pastel Crayons
"Prang" Tempera (The Showcard Color)
"Prang Reliefo" (The Relief Paint)
"Prang" School Water Color Paints
"CB" Perfect Paper Pencils
"Permex" Ink in Paste Form
Popular Priced Combination Crayon and Water Color Sets Pantographs Allied Products

WRITE FOR CATALOG AND PRICE LIST, FREE UPON APPLICATION.
CABLE ADDRESS · CRAYON, SANDUSKY, OHIO, U. S. A.

THE AMERICAN CRAYON COMPANY
HOME OFFICE & FACTORIES SANDUSKY OHIO U S A

Woman's Board of Missions for the Pacific

Concluded from page 157

and universities make contacts with Christian homes (the coming year the work will be especially for Chinese students); also of the Literature Society.

Following the installation of officers and directors, Mrs. Dennis Goodsell, mother of Rev. Fred Field Goodsell of Turkey, gave an impressive charge to the leaders, and Mrs. A. P. Peck made the installation prayer. A much appreciated innovation this year was the conference for leaders of young people's work under the direction of Rev. John C. Prince, Director of Religious Education of the Northern California Conference. Rev. Erwin L. Shaver of Boston gave the address at this conference. Mr. Prince also spoke at the afternoon session on "Our Book Rooms."

Mrs. Laura B. Clark, a negress, emphasized "Service" in the devotional hour, in a message exquisitely expressed. At the conclusion, a trio delighted the audience with the singing of Negro spirituals. Mr. Arnold Joyle's story of the young Japanese student who, when leaving for Japan, after having graduated from the University of California and received his Master's degree from an Eastern college, said that he dated his stay in America from the day he landed at Asilomar (the place of the Missionary Education Movement Summer Conferences), made missionary education stand out vividly as a real approach to the brotherhood of man.

Dr. Frank W. Hodgdon was the principal speaker of the afternoon. We give his opening sentences: "It was the Master himself who tied us up to the whole world and not to a fragment of it. Every day since the Master walked among men and talked with them, it has been growing easier to understand what he meant when he put before his disciples the whole world as their parish, as the object of their endeavor, as the subject of redemption." Rev. Walter B. Williams, new pastor of North Church, of Berkeley, pronounced the benediction.

The annual meeting closed with a dinner, at which Dr. Minchin and Dr. Swartz told of the latest developments concerning the merging of the National Societies; Dr. Lois Pendleton of China spoke briefly; and after the announcement of the death of Mrs. Arthur Smith of China, Mrs. A. P. Peck offered prayer.

A Thousand Fold Increase

Every bit of the work you put in in China, in prayer or finances, is going to be multiplied a thousand fold, was Dr. Lois Pendleton's preface to her remarks at the recent meeting of the W. B. M. P. She believes that the training of Chinese workers is of paramount value, and is positive that China can only be saved through the Chinese. Dr. Pendleton reports that the Nurses' Training School in Tehchow has twenty-four nurses in training all the time. The course is four years, so that usually six nurses are graduated each year.

KAMP KEEBEC

A Unique Camp for Boys

PHIPPSBURG, MAINE

Right companions, supervised play, directed diet, Christian leadership, grow boys with strong bodies, keen minds and pure hearts. Advantages of fresh and salt water. July and August for $160.

Address

REV. CHARLES L. STEVENS, *Owner and Director*
South Deerfield, Mass.

THE WALKER MISSIONARY HOME

Auburndale, Mass.

The American Board lays again before the readers of *The Missionary Herald* the imperative and immediate need of this Home in order to *provide for its missionaries and their children* and *earnestly solicits your co-operation.*

The new addition is contracted for Costing (with land)	$25,000
Changing over the Main Building and furnishing will cost approximately	10,000
Making a residence of the barn and furnishing	10,000

Of this amount $15,000 has been given or pledged. *This represents a real need, a genuine opportunity for service, and an urgent call.*

Write

FREDERICK A. GASKINS,
Treasurer American Board
14 Beacon Street
Boston, Massachusetts

MRS. JAMES L. BARTON,
Chairman Board of Managers
21 Orient Avenue
Newton Centre, Massachusetts

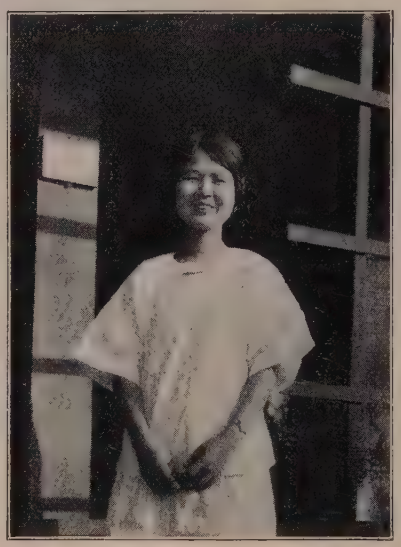
MISSIONARY PERSONALIA

Miss Jean Dickinson (B.) is starting for Europe March 31, in company with her father and mother. After a month of traveling in the Mediterranean and a month of studying along sociological lines, Miss Dickinson plans to travel through India and South China on the way back to Peking, arriving at Yenching College early in September. She has used her furlough to good advantage in her own specialty, and has also found time for an unusual number of missionary meetings and for week-end student conferences, under the auspices of the Student Volunteer Movement. She has also visited a number of colleges as chapel speaker, and has addressed classes in sociology, Y. W. meetings, and so forth.

President George E. White sailed from New York, March 13, for Greece, after a year in America in the interests of the American College of Salonica. It is due him to say that in the last two years, under his guidance, Anatolia College, formerly of Marsovan, Turkey, has been established in Greece under this new name; a site of three and one-half acres in the city has been secured, a government permit been granted, three buildings (Tracy Hall, Iowa Quadrangle, London Lodge) worth $25,000 purchased, a teachers' staff of seven Americans, four Greeks and two Armenians, gathered together, and a Boarding School for Boys, approaching in grade that of the junior college, gotten well under way, with 200 students. All things considered, this is a commendable achievement for so short a time, under such adverse circumstances.

From the Massachusetts Eye and Ear Infirmary in Boston, Miss Helen Dizney (I.), trained nurse at Taiku, writes: "The eye work here is exactly what I want. It took lots of nerve to come, for I felt my limitations so; six years out of the country, working under the difficulties of a mission hospital, isn't supposed to improve one's technique. But I'm holding my own, and I know there isn't another nurse here who will put as much of it into practice as I will. My mind just seethes with plans of how I can use it all in China."

On Sunday, January 17, at the morning service in connection with the Yenching School of Chinese Studies, Rev. and Mrs. Hugh L. Robinson presented for baptism their five months' old daughter, Sigrid, Rev. Stephen C. Peabody, of Peking, officiating. At the same service Rev. Alfred Hansen, of the Danish Lutheran Mission, baptized his daughter, Ingeborg, conducting the ceremony in the Danish tongue.

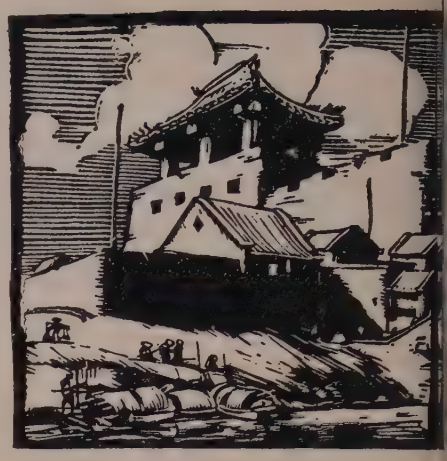


MISS LOVING RIGHTEOUSNESS

Isabel Wong, known to many as "Loving Righteousness," who has been attending the Southern Branch of the University of California for a year and a half, sailed, February 13, for Foochow, carrying with her not only the certificate for courses pursued, but also the pin of the Delta Phi Upsilon Fraternity, the National Honor fraternity for Kindergarten-Primary workers, to which she was elected. Miss Wong will take up again her work at the Union Kindergarten Training School, in Foochow.

Of the six missionary Fellowships assigned by Union Theological Seminary, New York, one is to Rev. William Sage Woolworth, Jr., of our Turkey Mission, and another to Rev. T. Hiraoka, pastor in Matsuyama, Japan.

Rev. Stephen P. Hieb, who reached Vaddukoddai, Ceylon, in October, went to the Language School in Kodaikanal the middle of January, planning to study there till late in June. He will then return to take some of the classes of Mr. Harrison, who is leaving in July.



Visit Your Oriental Church

DON'T let another year slip by without a visit to the missions of your church in Asia—a trip filled with instruction and pleasure.

Make your trip via American Oriental Mail Line steamers, where every home comfort is provided, and cuisine and service unsurpassed. All rooms are outside with real beds, not berths, and most have private bath. Congenial entertainment and music add to the enjoyment of the trip.

One of these great 21,000 ton oil-burning liners sails every twelve days from Seattle via Victoria, B.C., making the fastest time from the United States to the Far East over the Short Route to Yokohama, Kobe, Shanghai, Hong Kong and Manila.

S. S. President Jackson
S. S. President Jefferson
S. S. President McKinley
S. S. President Grant
S. S. President Madison

Full details can be secured from your local steamship or tourist agent or direct from us.

AMERICAN ORIENTAL
MAIL LINE

ADMIRAL ORIENTAL LINE

Managing Operators
32 Broadway, New York
112 W. Adams St., Chicago
Fourth at University, Seattle

UNITED STATES SHIPPING BOARD

PREACHING POINTS—IN UMBUNDU

As Reported by Rev. W. C. Bell

Once upon a time there was a rabbit and a fox. The rabbit was fond of all the good things to eat but hated to work. The fox was industrious but worked hard to get the good things he also liked. One day the fox went fishing and returned tired at the close of the day, but with his large basket filled with nice fresh fish.

The sagacious rabbit wanted those fish but how was he to obtain them? Finally he thought out a scheme. He ran on through the bush and reached the road ahead of the fox without being seen. Then he took off one of his shoes and put it on the path and hid himself. Along came the fox with his heavy load of fish. He saw the shoe, put down his load and tried it on. It just fitted his right foot! "Oh," he said, "how long have I wished for shoes and now I have one; but it is only *one*, and what good will that do me? People will only just laugh at me going along the road with only one shoe!"

So, sorrowfully, he left it in the path, and again shouldering his load, trudged homeward. Then out came the rabbit from his place of hiding, picked up the shoe and ran around through the bush until he got in front of the fox a second time, and then left the *left* shoe in the path. When the fox arrived at the spot he espied the shoe and recognized at once that it belonged to the other foot and was the mate to the one he had seen away behind and discarded.

"Ah, and now a happy fox am I!"

So he put down his load and, forgetting he was tired, ran all the way back to get the shoe he had first tried on. Of course it was not there; neither was his load of fish when he returned to where he had left it.

. . . . . .

The native preacher telling this tale in Umbundu at the close of his sermon made most effective his urge upon the boys and girls to take Jesus and be sure of Life, and not dilly-dally with the things of the world, and in the end have neither wealth nor the peace which Jesus alone can give!

One of my missionary friends told this story: At Nana Candundu the folks were troubled greatly with the big pythons, some of them fifteen and twenty feet long, which came up from the Zambesi River at night, and would carry off any stray goats, pigs, or sheep not closely penned in. So they made a stout pen of mahogany poles placed very close together, leaving on one side only a very small opening, just large enough for the snake to enter. Then inside they tied a pig of good size.

When the hungry python came along through the village looking for a sweet morsel which he could swallow whole, he could find nothing that had not been shut up. Finally he heard the pig, and having discovered the aperture, entered. The juicy pig was a fine meal to gulp down whole.

Then, fully satisfied, he started back but behold he could no longer get through the small hole in the fence! In the morning a bullet dispatched him.

. . . . . .

The moral in this is that if greed for earthly things fills us, we are in danger of losing all—even life itself.

The Piping in of the Pudding—an oldtime Christmas ceremony on Cunard and Anchor Liners

The Proof of the Pudding

During 1925 CUNARD and Associated Lines carried *226301 passengers* to and from Europe—again the largest number traveling by any one line or group of lines, on the Atlantic. To the public which has made possible this result deep appreciation is expressed with the assurance that no effort will be spared to enhance still further the service we have rendered during the last 86 years.

All CUNARD and ANCHOR LINERS carry the necessary vestments, sacramentals and altars for the celebration of Mass.

CUNARD and ANCHOR Lines

25 Broadway, New York or Branches and Agencies

Purdy

Boston, Mass.

"Purdy"

People take pleasure in owning or giving a Purdy portrait. They know that whoever looks at it will appreciate that it is a portrait and not a mere picture.

They know that the greatest and wealthiest people have Purdy make their portraits because Purdy takes an artist's pride in his work.

They know that the photographer has deliberately tried to bring out the beautiful in hair, feature, and form without destroying true individuality.

The name of Purdy means the best possible in photographic science.

145 Tremont St.

THOMAS HOLLIS & CO.

Wholesale and Retail
DRUGGISTS

Served A. B. C. F. M. for more than 100 years

Boston Mass.

UNION BOOKBINDING CO.

289 Congress Street, Boston

EDITION AND PAMPHLETS
Cloth and Fine Leather
PHOTOGRAPH ALBUMS
PORTFOLIOS
BLANK BOOK AND
LOOSE LEAF BINDERS
SALESMAN'S SAMPLE COVERS
OLD BOOKS REBOUND

Binders to the A. B. C. F. M. for 30 years

Please mention
THE MISSIONARY HERALD
when writing to advertisers

MISSION NEWS

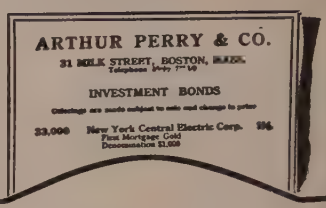
Continued from page 160

The first number of *The Triangle* has appeared. This is a bi-monthly bulletin for Y. M. C. A. members, printed in both English and Turkish, and published in Constantinople. Mr. Harry T. Baker has just joined, as General Secretary, the excellent staff consisting of Ernest Hedden, Chester Tobbin, and Elbert Stevens. Dr. Mazhar Osman Bey, President of the Green Crescent Society, kindly consented to provide the Pera Branch with four lectures on important hygienic subjects, two of which have already been given. Mr. William Johnson of America drew a record-breaking crowd to his lecture on Alcoholism at the Stamboul Branch in November.

Shaowu Mission in China especially welcomes and gratefully acknowledges the gift, from the immediate family of Mrs. Storrs' mother, of the Julia M. Goodwin Memorial Operating Pavilion, which will be located midway between the present women's building and a hoped-for men's building south of it, fronting on the main street. The gift will include endowment and upkeep. The reconstruction of a large native house conveniently near the new women's unit will meet the need for a men's ward until a modern building and equipment can be secured.

On Good Manners in Church: These are a few of the wholly original answers given by the children in Miss Minto's Bible class (Bailundo, West Africa) in an examination on Respect to God, His House and His Word. "Come to church with a whole heart gladness. With obedience to God in heart. Listen well. Commit to heart well. No noise. No play. No laughter. Not to do things to make others laugh or play or be noisy. Not to push the end children off the bench. Not to go to sleep and fall off. Not to whisper unless necessary. Come with clean clothes and body. Come without jiggers or lice. Come with best clothes; if only a rag, it should be washed. Oil legs so they shine. Keep out dogs, pigs, and chickens as much as possible without being noisy. Not to pass when the minister is preaching or reading. Not to strut and swell out the stomach to attract attention when coming late. Not to come late so shoes will squeak. Bow heads when pray. Shut eyes during prayer. Pray with the leader, following in heart. Not turn around. Sing with meaning the words. Not write on the whitewashed wall. Not crowd going out. Not sit with mouth wide open. Late ones not go into choir or front seat."

Concluded on page 166



April Investments

$100.— $500.— $1000.

TO many investors, large and small, the bond is looked upon as the safest of all types of investment.

Our April List of suggestions will assist the buyer in a selection of bonds suited to his requirements.

Let us send you this list — write today.

ARTHUR PERRY & CO.
31 MILK STREET, BOSTON
PHILADELPHIA PROVIDENCE
NEW YORK PORTLAND

LI — TA — THAN — AIR
CARBONS AND RIBBONS

Make KLEAN — KLEAR — KUT
PERMANENT IMPRESSIONS

USED BY
MANY CONGREGATIONAL SOCIETIES

Prices Carbon paper per box $3.50
Ribbons 1.00 ea.

Liberal discounts in quantities.

Telephone or address

H. W. DUBOIS & CO.
309 Washington Street, Boston

USED POSTAGE STAMPS

We want to buy used postage stamps issued before 1900, either on the envelopes or in quantities. Stamps of the U. S. and British Colonies especially desired. Write us or send us what you have.

P. C. SMITH
West Somerville 44, Massachusetts

AN EASTER SUNDAY IN SOUTH INDIA

Concluded from page 132

cannon cracker explodes at the church door. Then suddenly a babel of voices, a little crowding and pushing. Service is over.

As we come out of the hot, heavy scented church, the sun is just rising. It hangs for a moment over the horizon like a ball of fire, ready to set ablaze the world. But just before the heat comes, a fresh breeze, the early morning breeze, blows gently on our faces. We fill our lungs with the fresh morning air and realize Easter in any land is wonderful. Christ has arisen!

Yes, Christ has arisen even in India. Just as the day breaks over the world, so is Christ's love breaking over India. Today, as never before, the people of India are turning to Christ. They need His help in solving the tremendous problems of their national awakening. They need His help in their every-day lives. And so they are beginning to study and understand His life, His death, and above all, His resurrection.

SOMETHING NEW IN MISSIONARY EXPERIENCES

Concluded from page 149

Diploma, which will enable him to teach anywhere in Portugal or the Colonies.

From a personal interest in Mr. Simango, the good people of the Fairfield County Association have gone on to have a keen and intelligent interest in the country from which he came, and in the conditions there. They know of the condition of the native people and the great need of missionaries and schools there, and were finally led to offer to raise $7,500 yearly for five years to help the Board occupy the "Lowland" field.

From personal observation, I am convinced that they will carry out their pledge, and already other churches are rallying to the call of that most neglected people, so that we can reasonably hope that work will be begun there during the coming year, and the many promises of thirty-five years be redeemed.

Let me commend the plan adopted by the Fairfield County Association to other groups of churches. *It works,* and will continue to work, if intelligently carried out. But, needless to say, it will not run itself. It requires a strong force behind it, like the "Committee of Ten" of the Fairfield Association, to insure success for a long period. If others are interested in the plan, no doubt Rev. R. C. Whitehead of Stratford, Conn., Chairman of the Committee on Missions, will be glad to give information and offer suggestions, if asked to do so.

NEW MEN *of* MACEDONIA

This is the title of the
ENVELOPE SERIES *for* APRIL

President George E. White, of American College, Salonica, pictures new conditions in Greece since the interchange of populations. The possibilities of manhood in the New Macedonia. The cry for American education and Christian work at Athens and Salonica.

Unusual Illustrations. Issue Limited

Apply early to

HARVEY L. MEEKEN, *Agent*
14 Beacon Street, Boston

Price, ten cents per annum

THE NEW ENGLAND TRUST COMPANY

EXECUTORS AND TRUSTEES OF ESTATES

135 DEVONSHIRE STREET BOSTON

BACK BAY BRANCH, BOYLSTON AT BERKELEY ST.

Concluded from page 164

Shensi students in Peking University have planned a Memorial Service for Dr. Pye. Mrs. Frame writes: "He had an extraordinary way of securing the admiration and devotion of these young men and women whom he knew at Fenchow. His death seems a terrible loss to the whole mission and to the work in China."

THE CHRONICLE

Rev. M. G. Papazian, of Fresno, Cal., a graduate of Central Turkey College, in the Class of 1882, sends the following heartfelt tribute to Mrs. Trowbridge, a notice of whose death we printed last month:—

"I have just heard of the passing away of Mrs. Margaret R. Trowbridge in Aleppo, on January 25. Speaking as an alumnus of Central Turkey College, we have lost our Great Mother. While she lived within the College compound as the wife of our President, her residence was our White House, and her personality was a sanctifying force in our lives. She loved us all and we all loved her. Removed beyond the campus by force of providential circumstances, she still remained the Mother of each successive generation of the College Family. Her name is our imperishable inheritance. Aintab, the churches, the College, and now Aleppo, are all richer for her having lived in our midst. Her life has been a perpetual benediction to all who have had the privilege of knowing her, and a true evidence of Christ's transforming power in human character. Her death is a new unveiling of the glories of Another Life."

DEATHS

February 2. In Claremont, Cal., Margaret W. Leitch, aged 67 years,

Concluded on page 167

The First Hundred Years *ARE THEY THE HARDEST?*

Read the "**Story of the American Board**" and decide for yourself. Also get the background for great questions facing America and the churches today.

TO the many new ministers lately come into the Congregational Church.
TO leaders in the three Woman's Boards soon to be united with the American Board.
TO up-to-date Young People's Societies and Sunday School groups.
TO every one who hasn't it already

We are prepared to sell *The Story of the American Board*, by Secretary W. E. Strong, well printed and illustrated, with decorative cover.

Paper, 25 cents

Address HARVEY L. MEEKEN, *Agent*, 14 Beacon Street, Boston

HARTFORD Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

A SERIES of handsome, well-appointed buildings makes the campus of the Foundation one of the finest in its section of New England. The Case Memorial Library, containing 125,000 volumes, with many special collections, is for the use of the three schools. It is one of the richest in theological material in the country.

The faculty is made up of 27 men and women of scholarly attainments, besides lecturers and assistants.

Hartford Seminary Foundation, Hartford, Conn.

Boston Insurance Company

Incorporated 1873

FIRE — MARINE — AUTOMOBILE — SPRINKLER LEAKAGE — EXPLOSION — RIOT and CIVIL COMMOTION — TORNADO — RENTS — USE and OCCUPANCY — TOURISTS' BAGGAGE

HOME OFFICE, 87 Kilby St., Boston, Mass.

Western Department Lansing, Michigan

Pacific Coast Department 230 Sansome St., San Francisco, Cal.

INDIVIDUAL TRAVEL

WE are arranging at all times—at *home* and *abroad*—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small Parties, who desire freedom from responsibility when traveling.

We are also offering a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD. Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES
COOK'S TRAVELER'S CHEQUES GOOD EVERYWHERE

THOS. COOK & SON

167 TREMONT STREET, BOSTON **3 doors from Keith's Theatre**

Telephone Beach 8300 *150 Offices throughout the World*

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

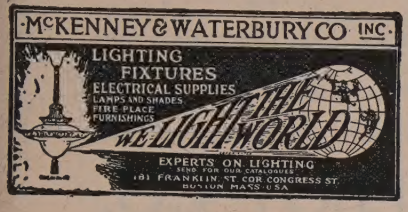
TILESTON AND HOLLINGSWORTH CO

"Papermakers For More Than One-Hundred Years"

MILL AND OFFICES
BOSTON, MASSACHUSETTS

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd Street, New York

Alfred M. Bell Company
Church and Memorial Windows
79 Sudbury Street, Boston, Mass.
Estimates Furnished upon Request



LITHOGRAPHING
PRINTING
BINDING
LETTER SERVICE
General Advertising and Editorial Service
THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street . . . Boston

PIPE-TONE FOLDING ORGANS
21 styles. School, Chapel Chautauqua and Folding Organs. Send for Catalogue and prices. A. L. WHITE MFG. CO. Dept. H.
215 Englewood Ave., Chicago, U. S. A.

THE CHRONICLE

Concluded from page 166

11 months, missionary in Ceylon from 1880 to 1890. Miss Leitch was born in Vermont, and was a student in Oberlin College when she was appointed to the mission field with her brother and a sister, Miss Mary Leitch. After ten years in Ceylon, she served in India, administering famine relief, and was also active in the campaign against opium in China. Health conditions brought her back to America. For a year or more she has lived at the missionary home called Pilgrim Place, in Claremont.

Births

October 25, 1925. In Shaowu, China, to Rev. and Mrs. Charles L. Storrs, of Shaowu Mission, a son, Charles Lysander, Jr.

January 31, 1926. In Adams, Natal, South Africa, to Mr. and Mrs. K. Robert Brueckner, a daughter, Christine.

Sailings for the Field

March 12. From New York for Salonica, Greece, Miss Lena L. Lietzau, rejoining the Turkey Mission.

March 13. From New York, *en route* for India, Miss Jean P. Gordon, of Wai, Satara District, rejoining the Marathi Mission.

March 13. From New York for England, *en route* to American College, Salonica, Greece, Rev. George E. White, D.D., rejoining the Turkey Mission.

Arrivals on the Field

January 28. In Bombay, India, Miss Isabella Nugent, returning to Satara, Marathi Mission.

February 5. In Bombay, India, Rev. and Mrs. Joseph L. Moulton, returning to Rahuri, Marathi Mission.

Arrivals in this Country

February 16. In New York, Misses Lauretta A. Dibble, of Dondi, and Janette E. Miller, of Bailundo, West Africa Mission.

APPLIED ENGLISH AT PAOTINGFU

In correcting English papers for a teacher in the Boys' School, one of the missionaries came across the following example of a perfectly logical though somewhat uncommon use of English: "The air is chilly now. My body cannot boycott it. Please, father, send me some clothes."

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price-lists.
GEORGE W. NOBLE, Publisher
Dept. 5 M. Monon Bldg. Chicago, Ill.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room Supplies
CROWLEY & GARDNER
731 Boylston Street
Boston, Massachusetts

BILHORN The Best on Sale Tell the ale
FOLDING ORGANS
28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.
BILHORN BROTHERS
136 West Lake St. Chicago, Ill.

Style O

LETTERS
with selling strength and personal appearance have been our specialty for twenty years.
Our service is used by many reputable companies in Metropolitan Boston.
We would welcome an interview with you.
F. S. ROOT COMPANY, INC.
6 Beacon St., Boston. Tel. Hay. 3172 and 5859

HOOPER PRINTING COMPANY
Printers who SERVE
74 INDIA STREET BOSTON, MASS.

Woman's Board of Missions

Concluded from page 156

Missionaries' Furloughs

Very soon we shall begin to welcome missionaries coming on furlough. Several are already on the way. Before this issue gets into the mails Miss Fannie Ellener of Chikore, Rhodesia, will probably arrive. She left her field in December and, in company with Mr. and Mrs. Frederick R. Dixon, has been having an enjoyable trip through Palestine. Two young Marathi Mission workers are starting this spring, as soon as school closes, for the India hot weather vacation—Miss Ruth Simpson of Bombay and Miss Grace Woods of Ahmednagar. Although this is furlough time for Miss Mary Root of Madura, she has now no close ties in this country, and has decided to spend the year in another part of India. She expects to be in Coonoor during the hot season, and later will join her sister, Mrs. Herrick, in Bangalore, which has a healthful climate. Miss Cornelia Judson, our missionary in Japan since 1887, plans to sail in April and travel in a leisurely way, making visits in the West before reaching New England.

Among Near East workers who will arrive during the summer are Mrs. Lillian C. Sewny, of late loaned to the Near East Relief for orphanage work at Beirut, who starts on her homeward way in May; Miss Ellen Catlin of Gedik Pasha School, Constantinople, and Miss Myrtle Shane of Athens, Greece, coming in June; and Miss Lucie Borel of Adana, whose home is in Switzerland, and who is joyfully looking forward to her first visit to America, after more than twenty-five years in missionary service under our Board. The principal of our Aleppo School, Miss Lucile Foreman, begins her furlough in May, but is coming home by a very round-about route, as she plans to visit relatives in Arabia and Japan.

The Treasury

We do not publish the full figures this month, so you are spared the disheartening sight of the "loss" figure in every column. Before another tabulated statement appears, we trust that our united efforts will have produced a better record, and that each of the columns will then end in a "gain." We are not wholly downcast by the month's loss from the branches, because the treasurer of one of the largest branches is taking a much needed vacation and so did not report. If she had, we should probably be about even.

We start, then, on the new month, with branch gifts practically as a year ago, to work for something more than we secured last March to make good the loss in individual gifts and legacies, remembering that our goal for 1926 is $5,766 more than our receipts of last year.

Holeproof Hosiery

Known the world over for long wear, perfection of fit and weave

WOMEN'S per Box		MEN'S per Box	
Cotton, 3 prs.	$1.50	Cotton, 6 pairs	$2.00
Lisle, 3 prs.	1.85	Fine Cotton, 6 pairs	2.40
Silk faced, 3 prs.	3.00	Silk faced, 3 pairs	1.50
Silk (hem top) 3 prs.	3.75	Silk faced, 3 pairs	2.25
Silk (rib top) 3 prs.	4.50	Silk 3 pairs	2.25
Silk (extra heavy) 3 prs.	5.75	Heavy Silk, 3 pairs	3.00
Silk (outsize) 3 prs.	5.25	BOYS' and GIRLS'	
Silk (full fashion) 3 prs.	5.75	Cotton, 3 pairs	1.00
All the wanted colors		Fine Cotton, 3 pairs	1.50

TALBOT CO.

Men and Boys' Clothiers and Outfitters

395-403 Washington St.

Boston Mass.

Clerical Clothing

NEW ENGLAND'S LARGEST TRUST COMPANY

Capital	12,000,000
Surplus	10,000,000
Deposits	150,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY

Boston

Member Federal Reserve System

CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

You can be your own Executor and be sure of an income for life. At the same time you can be assured that your money will go to help spread the Gospel in foreign lands, by taking advantage of the

CONDITIONAL GIFT PLAN

of the American Board of Commissioners for Foreign Missions or one of the Woman's Boards.

Any of the following named Treasurers will be glad to answer questions and give further details concerning the Conditional Gift Plan:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

MRS. FRANK GAYLORD COOK, Treasurer,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

MRS. S. E. HURLBUT, Treasurer,
Woman's Board of Missions of the Interior,
19 South La Salle Street, Chicago, Ill.

MRS. W. C. BLASDALE, Treasurer,
Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.

A prominent musician says of the

STEINERT PIANO

No nuance, however delicate or powerfully orchestral, but the STEINERT PIANO will faithfully interpret it."

The wonderful singing quality and the flexibility of tone of the STEINERT PIANO is recognized by musicians all over the world.

M. STEINERT & SONS

STEINERT HALL, 162 BOYLSTON STREET
BOSTON, MASSACHUSETTS